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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

RELIGIOUS MISCELLANY;

CONTAINING

THE MOST RECENT ACCOUNTS

RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN;

WITH OTHER COMMUNICATIONS

FROM THE RECORDS OF THAT CHURCH.

Aug. H. Leibert
November 14th 1876
Bethlehem Pa

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JOHN BINNS, PRINTER.

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With other interesting Communications from the Records of that Church.

No. VII. THIRD QUARTER, 1823. Vol. I.

BROTHER JAHR'S account of his labours as a Domestic Missionary in the Warthe and Netzbruch, (Prussian dominions,)* 1818.

[Translated for the Missionary Intelligencer, from the German.]

(CONCLUDED FROM THE LAST NUMBER.)

Our church, that of the United Brethren being, (according to his opinion) the beast from the bottomless pit, I as its ambassador ought to be expelled first of all. He carries about with him various libels against the Brethren's Church, and reads them to the people; besides he tells the people a number of falsehoods, declaring in direct terms, that those parents who sent their children into the Brethren's congregation, were sacrificing them to Baal. He forcibly imposes himself upon other people; but he shuns me, notwithstanding that many of our friends request him, to canvass the matter with me personally—naming the day of my intended arrival. He actually succeeded in misleading some weak minds, particularly by dint of a written communication, promulgated by him in the name of several respectable Brethren, wherein he depicted me as the true angel of the prince of darkness, in the shape of light, as the real wolf among the flock, of whom he earnestly begged and warned all to beware. The awakened souls in Zichert being informed of the schism he had thus occasioned at Dermitzel, and that even the man who was to convey me hither, had thereby been induced to refuse doing so, they themselves sent a conveyance to Balz, to carry me to their place. But I really felt very much dejected on my arrival, and my mind was filled with great anxiety, when I perceived that I would be obliged to spend my time for hours to-

* Low grounds, formerly overflowed by the rivers Warthe and Netz, but now subjected to cultivation by means of draining ditches or canals.

gether in unavailing disputes about the person above described; and that none had assembled for the meeting appointed a short time before the stated hour. I sighed inwardly to Him, whose aid and assistance I have so frequently experienced, and at two o'clock the apartment the chamber, and floor were so well filled, that a number of the people had to remain in the yard, and I myself was scarcely able to move amidst the pressure of the crowd. All the awakened souls from Dermitzel and the whole country round about came in crowds, and during the service a considerable emotion was visible in those who attended. They then showed me the letter the above person had written to the awakened souls at Dermitzel and the answer the latter had sent him. In this communication they frankly declared, that they knew me longer than they did him, and were convinced, that I preached the pure gospel and had pointed out to them the way of life; and that *he* it was, that endeavoured to scatter the flock by sowing the seeds of discord. Being exasperated at this answer—(he is said to have declared)—that he would play his part to the end, although even his case were tried before the king himself. That he knew well enough, that chains and bonds awaited him; but that he expected them with joy.

Meanwhile, from another quarter, a heavy storm seemed to gather against us. Our Brother Beer, organist at Beaulieu, had received another appointment. The proper authorities that were to discuss and decide the matter, could not agree, about the choice of a successor. One of them had a person in view, who also attends our meetings; but this circumstance seemed sufficiently weighty to the party, to declare against his nomination, under pretence of his not having stood an examination. At last the government had to interfere and decide in favour of the candidate abovementioned, after they had caused him to undergo a new examination, wherein he was found qualified for his station. But now the minister of the place, with a view to ingratiate himself with the superintendant, formed a party, made up of the most respectable inhabitants who were opposed to us; and in their name a written address, aimed against the teacher and us, was transmitted to government; the consequence whereof was, that the superintendant was charged to send in an account of the people and teachers that were connected with the Brethren's Church. That the superintendant was hostile towards us, seemed plainly deducible from the following incident.

Brother Schwartzenberg, schoolmaster at Pennsylvania, had gone to Krischt on Sunday for the first time to keep a meeting for awakened souls. On his way home, he was prevailed upon by the intreaties of our people at New Dresden to officiate there also. On the succeeding day already the superintendant was apprized of it, and declared: "That will do! how can a person who travels such a distance on the Sabbath, to keep meeting, and in the evening holds another long discourse somewhere else, be capable of properly attending to the functions of his office the next day;" and so on. This and other facts of a similar nature, induced me to form the resolution, to prevent the unpleasant consequences otherwise likely to ensue, of calling on the superintendant

in person, and communicating what I was ready to say, should an investigation be instituted. On the 4th of September, I rose with a heavy heart, and much depressed in spirit, in order to travel to Drossen; but on reading the precious texts of Scripture appointed for that day, I felt as if the Lord himself was speaking to me, so that like Joshua I was filled with courage and confidence; I was received in a friendly way by his honour the superintendant; and as I durst not tell him what I had heard, I prayed that the Lord might give things such a turn, as to afford me an opportunity of declaring what I had to say in my own behalf and that of my Brethren; and as I had prayed, so it happened. In the first place I endeavoured to convince him that the connexion between the schoolmaster and the Brethren's church, had no reference to any secret plans, but was merely a union of spirit, tending to promote pious sentiments and a godly walk and conversation; wherewith was connected the circulation of useful and edifying tracts, encouraging believers to remain faithful unto the end. I then related the following fact to corroborate my statement. Schoolmaster Schwarzenberg was formerly wont to spend whole nights in the alehouse with gambling; which was not taken notice of. He commenced a drug-store, because his salary was too small to suppport him; he travelled from home to purchase goods, and was absent whole days and nights. He was then afflicted with a severe cough, and himself suspected that he had the consumption. Now his conscience was awakened, and death and hell seemed to stare him in the face. Having no body to comfort and encourage him, he applied to me. I cheerfully embraced this opportunity to direct him to Jesus, who has received power from the Father to forgive sins, and to save all that come unto him. There he found comfort; since then he was glad to stay at home; desisted from his gambling practices; gave up his trading business, and devoted himself to his proper vocation. And now, when he stirs but a step out of his house, people endeavour to make a crime of it." I perceived, that what I said seemed to take him by surprize; and he gradually assumed a more friendly deportment; the conversation grew more familiar, till I curtailed it after the lapse of several hours, by recommending myself and all our connexions to his affectionate remembrance and favour. He dismissed me with a kiss and the assurance of his esteem and affection, declaring, that he had no objections to the circumstance that such a number of teachers were united with us; he was only desirous I might exhort them to fidelity in the discharge of their functions, as my exhortations appeared to have great weight. Being thus satisfied in my mind, that one stumbling-block was removed, I returned home, full of gratitude towards my Lord and Master; after having admonished the Brethren, not to meddle in the least, with the differences concerning the schoolmaster. Since then several commissions were sent, till the affair ended in a favourable issue regarding the schoolmaster, so that he was enabled to enter upon his station against the ministers will and that of all his opponents.

I have at present to contend a good deal, both with our people and the schoolmasters themselves, about the new system of instruction.

The former labour under the impression that the system alluded to, is the doctrine of anti-Christ, who strive to draw off their children from Jesus Christ, and it costs me a great deal of trouble to convince them that the whole affair has no connexion whatever with the doctrines of the Christian faith. The teachers, being partly old and infirm, and incapable of performing what is required of them now, frequently come and complain of their distress, and I have much ado, to comfort and encourage them, at least to do all in their power. Being prohibited from instructing youths in the fundamental principles of the Christian religion, which is a source of much regret to our people, I exhort them to make the best use of the Bible lessons recommended to them, and Luther's Catechism which they are directed to use, in order to make the children thoroughly acquainted with the saving doctrine of our faith. I frequently lament that I am thus cramped in my exertions; still our Saviour aids me, and things go on tolerably well. Every four weeks I hold a conference with from ten to thirteen teachers; which the superintendant, as well as the government, is apprized of; still, on account of the critical circumstances alluded to above, I wished to abandon this practice, but was obliged to yield to the many pressing intreaties of the teachers.

When I arrived at Zanshausen on the 19th, I found the little flock there distracted and split into two parties. A cow-herd had caused this confusion, having transferred the meetings to another place and told the people strange things. He cautioned them against me, and told the newly-awakened, whom he soon drew over to his party, many falsehoods about me and the Brethren's church; reading various particulars concerning the latter from a libellous work. After having with much ado, restored order among them, I retired to the dwelling of Brother Jacoby, a wood-ranger, where I lived eight days in the forest in tranquillity, for the purpose of recruiting my strength. In the fore and afternoon I spent a few hours alone in communion with the Lord, among the thickest trees of the forest; and, suffering no want as to externals, I soon recovered.

My wife having followed me hither, I immediately set out in her company with new vigour, in order to visit the Mennonites in the Netzbruch, where much work awaited me. At the conference with the assistants, eight teachers from six Mennonite congregations on the Vistula attended, others came from the banks of the Oder, the Wartha or Netze. Those assembled were of five different denominations, the Lutheran, the Reformed, Brethren's church, Mennonites, and a few Catholics. A Separatist also, a watch-maker at Arenswalde, was present, requesting permission to attend our solemn meeting, which was cheerfully granted. After we had covenanted together to remain faithful to the doctrine of Christ's all-sufficient atonement, as the sole ground of our salvation, we recommended all the children of God on earth to Him, the one Lord and Head, in prayer. On Sunday I was called upon to deliver a sermon in the Mennonite church at Brinkenhofswald, and afterwards at Franzthal. For the private meetings so

great a number of hearers assembled, that one of them had to be held in the church, more than two hundred persons having collected.

On the day appointed for our departure, our whole company intending to start in six wagons, met together before the town, attended by the Mennonites, the aforesaid six teachers from the Vistula, and many Lutheran neighbours. After we had all assembled, I sang the following verse:

In Thee I trust by faith,
Jesus, my God and Saviour;
On thy atoning death
My soul shall feed for ever;
Thy suff'rings shall remain
Deep on my heart imprest,
Thou Son of God and man!
Till I with Thee shall rest.

At the close the following was sung by eight voices:

What happiness,
What joy and happiness
Shall we above possess,
When we adore him,
With angels bow before him,
And see his face—what happiness!

We took leave of one another amidst a powerful sensation of the Saviour's presence; all being suffused in tears, and pressingly urging me to pay them another visit. The same request had been made at an earlier period, after my letter abovementioned had circulated in all the Mennonite congregations, through a deputation consisting of one elder and three teachers.

While near Custrin in the month of October, I was informed, that a clergyman otherwise thought a freethinker, in a numerous assembly of divines, wherein complaints were made of my discourses, had spoken so powerfully in my favour, grounding his testimony on the demonstration of God-like power in the efficacy of the gospel, that the complaints were immediately silenced. Thus, in the sequel too, I received many proofs, that the Saviour does not forsake his poor servants.

Concluding this account, we, and all our assistants, beg leave to recommend ourselves and the work of God entrusted to our care, to the Lord's dear people.

AN ACCOUNT

Of the abode of several Brethren among the Calmucks, in the vicinity of Astrachan, from 1815 *to* 1819.

[Translated for the Missionary Intelligencer, from the German.]

(CONTINUED FROM THE LAST NUMBER.)

By reason of the extreme cold this winter, the thermometer being at one time as low as 20 degrees of Reaumur, many Calmucks, who had

not been able to provide themselves with a sufficient quantity of hay, were in great distress how to maintain their cattle. They were compelled to open a grazing plot for them under the snow, with shovels, where the cattle found but a poor unwholesome diet. In consequence thereof, many head of cattle perished. Of these misfortunes, Sodnom, who as it is, has very little to spare, had to suffer his share too; but even under these circumstances, he remained intent upon growing in the knowledge and experience of salvation. He now ardently longed to find one or more among his nation, that were of the same mind with himself. In his wife he perceived an opposition to his way, which gradually increased; and apprehending that she would go to still greater lengths, he inquired of us, whether in that case he must necessarily leave her, according to that injunction of Jesus: "Every one that hath forsaken houses, or wife, or children, for my name's sake, &c." He was very glad when we replied, that this text could not bear an application to his present case; he would rather act in perfect consonance to the mind of our Lord, if he endeavoured to win his wife by love and meekness.

Already during the last year he had written to the two Burates at Petersburg, whose letter to their prince had made such a powerful impression on him, and had laid before them his sentiments on the Christian religion. He now received an answer from them, which tended much to his encouragement. At the same time, a written copy of the translation of John's gospel arrived here, which we communicated to him very soon. He read it with great avidity and then remarked: "This is the soap with which we can purify ourselves from the filth of our old system." He was particularly delighted with the 17th chapter, containing the Saviour's high-priestly prayer. By means of it, his desire for the fellowship of believers was still more excited, and in order to express this, he wrote the following short letter to Sarepta:

"To the virtuous teachers of religion in the pleasant city of Sarepta, I wish rest and joy!

"By this I draw near to you from afar. A small grain of seed having fallen into my heart through the blessed fruition of the infallible true word of the only Most High God, I pray most ardently, that you would, for my further illumination, take me under your care, remember me before the face of the Most High and commend me to His grace.

"SODNOM."

On this occasion he gave us to understand, that he found it impossible to attend the devotions of the Calmucks in future; that he had already had to suffer a great deal of vexation on account of his present conviction, from his wife and other relations, especially since the mice had eaten his rosary; that he also knew, he would yet draw upon himself the animosity of the nation; but that once for all he wished to be saved through faith in Jesus, and trusted also, that Jesus would, according to his great mercy, give him grace to prove his fidelity. On another occasion, when conversing on the difficulties that lay in the

way of the conversion of the Calmucks, he endeavoured to inspire us with courage, by saying: "When sheep are going to be bathed, each one is afraid of the water, till the first one has entered it." Soon after, with joyful heart, he brought us news, that he had now found a confidential friend among his nation, with whom he could converse freely. Among others, this man said to him: "I am indeed in the service of the prince, and dependent upon him; nevertheless, I should not wish my soul, *on that account*, to go to perdition.

Sodnom would occasionally in his Kibitka, read to some of his neighbours and brethren from the gospel. He was delighted to observe, that one of the latter who had been the most ignorant and at first the most averse to the word of God, now listened very devoutly. His wife too, seemed gradually to become more accommodating to his present mode of thinking and acting. When sometimes, at the beginning of the year he would read late of a winter's eve from the gospel, she would be discontented thereat and say: "What makes you read so much in those books? Why, it's a pity for the wood that is consumed by it." But since the commencement of the present winter, she delighted in hearing him read the book, and when the children would create a disturbance, she would enjoin silence upon them. But the disposition he had hitherto manifested, of preaching to others, obviously diminished, finding enough within himself, that needed attention; which we highly approved of. Having at his desire, informed him of the circumstances which that saying of our Lord presupposed: "Whosoever shall confess me before men, him will I also confess before my heavenly Father," he said: "I see more and more that it suits better for me, to be silent than to speak. Our people are masters in propounding questions; but if you ask them, their answers, generally speaking, are nothing better than empty vapours. Perhaps it were even well, if we lived at some distance from the crowd; for how can that spark of truth, which has caught in the heart, burst forth into a flame, when water is poured upon it from all sides." Yet he, notwithstanding, embraced opportunities, with the necessary precaution, to administer a word in season. A Calmuck asked him sneeringly: "Are you about learning another religion in your old age?" He replied by asking in his turn: "Will I not die in my old age?" With that the former walked off confounded. One who was a Kirgesian by birth, but had a Calmuck mother and had eloped hither from his native country, complained to Sodnom about his temporal distress, and the latter from this took occasion to enjoin upon him the necessity of caring for the salvation of his immortal soul. After a variety of mutual declarations, the Kirgesian said: "I well know, that the Germans are here for this purpose; but among our numerous grandees and intelligent men, none will hear any thing about the matter." Sodnom replied: "If a man would offer to give you a present, would you ask him: why don't you bestow it upon one, that is of nobler extraction than myself? Or, suppose a heap of gold lay on the top of a steep mountain, and the Germans leaning a ladder against it, would permit you to ascend it,

and to take as much of the gold as you pleased—would you wait till men, more intelligent than they, would come?"

About the middle of July, the Gelongs had an extra inducement to make themselves very busy in their temples. For about that time a comet made its appearance, and they wished to prevent the evil, it might portend. Visiting the prince just at that juncture, he would also have our opinion on the subject. We replied, that the comet, indicated no particular event, but like the other heavenly bodies, declared the glory of God who had created all things.

Our conversations with the prince were invariably short, as he never showed any inclination to converse with us on subjects pertaining to the Christian religion; but he also proved in several striking and unheard-of instances, that he could rise superior to many established customs of his religion. The Lama had offended him by unbecoming language; he accordingly deposed him, and sent him to where he was come from. He further diminished the number of Gellongs, which hitherto is said to have amounted to from 6 to 800, down to 250. He declared to those that were discharged, they were now at liberty to remain single or to marry; but at all events, they were bound to pay the usual taxes like the rest of his subjects. All were astonished at these decisions, but they notwithstanding respectfully submitted to them. In general the people entertain an exalted idea of the supreme authority of their prince. When after an oppressive heat in June of 30 degrees Reaumur, a distant thundergust had cooled the air, this change was reported to proceed from the prince's having issued orders to an expert Gelong to terminate the heat.

This year was further signalized by two events, very encouraging to us. For the restoration of our health and spirits we went in Spring on a visit to Sarepta, celebrated there the Passion-week and Easter holidays with a great blessing to our hearts, and brought from thence Brother Christian Dehm as a new assistant for our station. And towards the close of the year we received an encouraging visit from Brother Henry Augustus Zwick, one of our superiors at Sarepta, who staid with us one week, and who has himself drawn up a narrative of this visit, as follows:

NARRATIVE

Concerning the visit paid by Brother HENRY AUGUSTUS ZWICK from Sarepta, in 1819, *to the Calmuck horde near Astrachan,* in company of Mr. Rahmn the British Missionary to the Burates.*

On the 12th of December, (O. S.) at noon, we arrived at a small village inhabited by Russians, which the late prince Timmen had laid out, on the left bank of the Wolga, not far from the summer residence

* Mr. Rahmn was come some time previous, with his wife from Irkuzk to Sarepta for the benefit of her health, and contemplated returning thither during the winter.

of the horde, and where the Brethren Schill, Loos, and Dehm take up their quarters during the winter season. They have rented a small frame house having but one flat roof, and occupy a room, comparatively small, which at the same time serves as a pantry for the landlord, to whom they must surrender the key, whenever the whole of them walk abroad. In the winter season they cannot have as much intercourse with the Calmucks as in the summer, because the latter live, during the winter, on the island of Shambi, which is about three miles off.

Our joy was mutually great, on entering the room of the Brethren. A Calmuck whom we found there, immediately left the room. It was Sodnom's brother-in-law, who hastily carried him the news, that two strangers had arrived from Sarepta. One of my first inquiries went to ascertain, whether Sodnom had increased in the grace and knowledge of Jesus, since we had last heard from him at Sarepta. I was very much rejoiced to hear, that he still gave the most flattering hopes. While yet speaking of him, he entered the room. It was very gratifying to me now to behold the man personally before me, in whose spiritual advancement and welfare I had, at a distance, taken such a lively interest. As to his exterior he is a man well proportioned, of middle size and robust make; his features bespeak a sound understanding and a thinking, serene, and gentle mind; in his deportment he is very modest. He presently inquired whether we had not brought new books for him, and he could scarcely wait, until the parcel containing them, was opened. In it there were several printed copies of the Calmuck translation of St. John's gospel, and the copy of two letters written by the two Buratiek Saisangs, Nomtu and Badma from St. Petersburg to their relations at home. Sodnom immediately snatched up the gospel of St. John, with the contents of which he had already become familiar, by means of a written copy. With heartfelt joy I took notice, how he, regardless of every surrounding object, quite immersed himself in the contents of several passages, and this wish arose in my heart: might but one of those characters witness this scene, who are yet ignorant of the delightful pasture the gospel affords! Sodnom next read the letters of the aforesaid Burates, in whose welfare he feels a peculiar interest. While reading, he explained every sentence to Brother Schill who sat aside of him, and every now and then replied in answer to his remarks: "Mane! mane!" *i. e.* I understand! The substance of his comments on the letters, was, that the authors appeared to have perfectly imbibed the doctrine of Jesus and to enjoy the blessing it conveyed, in their hearts. While attentively viewing this scene, I fervently prayed to the Lord: "Oh that this man's heart might become Thy exclusive property; might Thy grace and mercy be so gloriously displayed in him, as to cause him to shine as a light among his brethren sitting in darkness; and might they soon submit to be translated from the dominion of darkness into Thy kingdom!" After repeatedly perusing the letters, for several hours together, he laid them and St. John's gospel on his lap and appeared to be lost in deep reflection. Hitherto I had not addressed him, for fear of interrupting him, but now I spoke to him, Brother Schill acting as interpreter, and saluted him in the name of

the congregation at Sarepta, adding, that whatever we had heard concerning him from Brother Schill had afforded us much joy, and that our Brethren and Sisters cordially wished he might be more and more confirmed in the knowledge of the gospel, and in his love to the Saviour. He replied, he was happy to know we remembered him; and then assured me, in a way that left me no room to doubt his integrity, that he was seriously determined to become the property of Jesus, and that he relied solely on the assistance of the Spirit of God, with respect to his growth in the knowledge of the truth. In saying this, his eyes were filled with tears.

The day being already far spent, it was time for Sodnom to return to his family on the island of Shambi, the more so as his wife expected her confinement every hour; but he could not part from us, and therefore resolved to stay all night, although we earnestly advised him to return home. The remainder of the day was spent in reading some pages from the weekly accounts of the Elders' Conference of the Unity, and in translating such passages for our friend Sodnom, as related to the progress of the kingdom of God. On one of these communications, from the West Indies, he exclaimed: "That will certainly be our state too, before long!" Thankful for the blessings enjoyed this day, we, six in number, then retired to rest, in our compact room, which was half filled with goods.

Early on the morning of the 13th, Sodnom returned home, because the condition his wife was in, gave him no small degree of uneasiness. Several hours after, his eldest son, a boy of thirteen years, came to us and brought a cordial salutation from his parents, adding, that his mother had last night been delivered of a daughter. In the forenoon we were visited by several Calmucks, but not with any particular design. In the afternoon we went to see the unfinished house of prince Serbedshal, who was just then at Astrachan. The house is a wooden three story building, about thirty paces in length, surrounded on all sides by a colonnade and gallery. On the centre of the roof a large dome, covered with sheet iron, rises on columns. At some distance from this building, there are about twenty small wooden houses, which the prince had erected for the first Gellongs, Saisangs, and other courtiers. This small village went by his name as the abovementioned town had been called by his father's name. The inside of the prince's house, which is inhabited in winter only, is furnished in the European style. During the summer, the prince lives with his family in Kibitkas, like his nomadizing subjects, where, instead of the tables, chairs, and handsome sideboards, which are seen in the winter residence, carpets and wooden dishes are made use of. The prince's family just dining when we arrived, we were ushered into his elder brother's apartment, which in Germany would scarcely pass for a tolerable servant's room. After meals, the prince's brother entered and welcomed us in a polite manner. He soon turned the discourse on the Burate nation, for whom the Calmucks feel interested as a relative tribe, inquired after their customs and their relation to the Russian government. He then spoke of his own tribe, whose origin he traced from the Songars, even beyond

the age of Jenghis Chan. Having conducted us through several spacious apartments, well lighted and ornamented with chandeliers, he invited us to tea for the evening, which however we declined, as a very cold piercing wind was blowing and our dwelling was better than an English mile from the palace.

The next day in the afternoon of the 14th we took a walk to the island of Shambi. The horde was just then moving from the Steppe on the left bank of the Wolga, where they reside during summer, to their winter abode on the above island and the right bank of the Wolga. We saw a great number of camels, horses, neat cattle, and sheep pass, drove after drove, crossing the river, the proprietors taking care, not to drive too great a mass of them upon one spot, lest they should charge the ice with too great a weight. A European, who has never enjoyed such a sight before, will be surprized at beholding the prodigious wealth, the Calmucks command in their herds. On these occasions they appear in their best clothes as though they were celebrating a feast, and the camels on which the women ride, are covered with large gaudy carpets and decorated with red tassels and ribbons.

We proceeded to that quarter of the island which is not thickly settled. Here you behold kibitkas without number, interspersed with haystacks and willow-trees, with here and there a wooden building. The latter, which are the old and new idol temples, the house of the prince's widowed sister and some of the Gellong's dwellings are built on stakes, about five-fourths of an ell above ground.

Our main object was, to visit the above sister of the prince, who, on hearing of our arrival, sent for us very soon. She was seated in a spacious room, beautifully lined with tapestry, spread with carpets and even furnished with a stove. She was sitting cross-legged on a cushion, according to the oriental custom, and was working at a headdress. She was clad in a red silk robe, embroidered with gold, and over this, she wore a fine white linen tunic. From the head down to the floor, hung two plaited queues, by which the women are distinguished from the girls; a high white silk square cap, richly embroidered with gold, with a red assel and trimmings to it, composed her headdress. In one corner of the room stood the family altar, or a small triangular table, with a little open shrine, on the shelves of which were deposited various idols, some standing erect and others lying wrapped up. On the table were further seen, ears of grain in silver cups and a few peacock feathers placed in a tankard, filled with holy water. According to the customs of the East, we seated ourselves on the carpet, opposite the princess, and Brother Schill, by way of present, handed her a printed copy of St. John's gospel. She read several pages with attention and then returned it, while pronouncing, with a sigh, the name of Jesus; nor would she keep it, notwithstanding the entreaties of the Brethren to the contrary; whereupon Brother Loos told her, she might, at her desire, have it returned to her at any time. Her sister also, who lives with her, afterwards entered the room. She desired to be remembered to the people of Sarepta, where she had repeatedly been as a patient. We next proceeded to inspect the temples. The new temple

is a long wooden building, standing on stakes, and of course not portable like the moveable sacred huts which this nomadizing people carry with them, on their peregrinations. These portable temples are seen in considerable numbers and in detached groupes at some distance from the permanent ones. They are distinguished from the common Kibitkas in being considerably larger and having a better felt-covering. They are from fifty to sixty ells in circumference, and from seven to nine in height. They are not blackened by the smoke, like the other Kibitkas generally very soon are, because no fire is made in them; only for certain sacrifices, chafing-dishes are introduced. The inner construction of all is pretty nearly the same; only in the new temple we did not find things in such good order as in some of the Kibitka temples which we inspected. The felt-walls, were hung with many images of the Burchans. A broad aisle led from the door to the altar on both sides, felt-matting was spread, on which sat the priests fronting each other, and said their prayers. On the altar which was painted green and red, and ornamented with carved work, neatly executed, were placed several Burchan images with silver cups and other vessels filled with meat-offerings. A tankard filled with holy water, was decorated with peacock feathers. In front of the table or altar, on a high pedestal, stood some more idols and a burning lamp in a lantern. The Gellongs and Gayzuls, who sat in two rows on the felt-matting, were arranged according to their various rank. They dress in red or yellow; across the shoulder they wear a red scarf and a rosary is suspended from the girdle. On the border of the hut, behind them, sat a number o boys, from 10 to 15 years of age, who are candidates for the clerical order. The whole number, assembled in one temple, might be about thirty. All were muttering Mongolian, Calmuck, and even Tungusian prayers, according to a regular tune, which was varied occasionally. The precentor, a Gellong of rank, holding a little bell in his left hand and a little metal priest's staff in his right, at intervals gave a signal and then they drawled the sound, each man swinging his forefinger around, thereby meaning to imprecate the arrival of the deity. These prayers were accompanied by the powerful sound of two metal basins, a large flat drum, and a conch-shell. On a chafing dish was placed a pot with pap. We left this retreat of the grossest superstition and the most horrid idolatry, with a dejected mind; but we witnessed yet another scene, which likewise caused us, most tenderly, to compassionate the state of these blind Pagans. Some Gellongs of rank invited us pressingly on our way home, to visit them in their Kibitkas. We entered into one of the largest and here beheld many Gellongs whose bloody heads and wild looks soon convinced us, that they were inflamed with Chigir or Tartarian wine; in which opinion we were presently confirmed. We were desirous of withdrawing immediately; but were prevented from retreating, by a warm combat which began at that moment among the drunkards, some of them wielding firebrands, which they took from the fire-place in the centre of the Kibitka. The fighting Gellongs gradually formed a mass which revolved to and fro in the Kibitka, till at last they tumbled over the fire-place. We im-

proved the vacancy this occasioned to slip out, and then returned to our little dwelling, filled with horror at these heathenish abominations.

Next day, December 15th, we again went on the island, to visit our friend Sodnom. To wade thither through the deep snow, proved rather laborious, and we arrived at his Kibitka pretty much over-heated. Every thing in his hut, which was distinguished by a *single* haystack set up around a willow-tree,) wore an orderly, neat, and cleanly appearance, which is not generally the case among the Calmucks. In the centre a fire was blazing; his wife was sitting aside of it, very leisurely and composedly smoking a pipe of tobacco; her three younger children, surrounding her, did the same; the baby lay asleep, wrapped up in camel's wool and fur. We seated ourselves on a clean felt, which Sodnom spread for us and were entertained with Calmuck tea, which I relished more, than any I had tasted before; either because Sodnom presented it to me, or because the fat, with which such tea is prepared, was not rancid as usual, but taken from a sheep just killed. According to the Calmuck custom, we drank out of wooden cups, which Sodnom, who might pass for a mechanic among his countrymen, he gaining a part of his livelihood by making such utensils, had probably turned himself. Matshka, the eldest son, a boy of thirteen, evincing excellent talents, had at his father's request, during the summer, received instruction in the German language, that he might, at some future day, be enabled to read the holy scriptures in the same, and has made such rapid progress, that he could nearly understand all we spoke in the German.

On the 16th, Sodnom paid us a visit, requested the loan of the Burate letters, and being able to write, he copied them for his own use. I desired him to write a few lines for me, by way of a keepsake, in my remembrance book, to which he immediately agreed. The words he wrote were to the following purport: "May we sojourn as friends, inseparately united in spirit, through the sanctification of our immeasurable all-merciful Lord, in the rich fruition of his blessing and grace Having Thee in unchangeable remembrance, *Sodnom* sojourns—born in the male line—ape—year, on the 26th of the snake-month, (i. e. March 26th, 1775.) Wrote this in the water-dragon—year, the 1st of the tiger-month, (i. e. December 16th, 1819.)" I gratefully accepted these lines so dear to me, and next morning, in turn, wrote some words for him, expressive of the fidelity of a heart, surrendering itself wholly to the Lord, and desiring to love and please him alone.

On the 17th we visited the island of shambi a third time, and among others entered the Kibitka of a Gellong, who is thought to be a master in painting and carving. I felt very curious to see a specimen of Calmuck painting, and the artist was as willing to show me his productions, consisting throughout only in representations of Burchans. They were painted on fine linen, first overlaid with a coat of chalk and lime-water, and smoothed with a wolf's tooth. The colouring was lively and beautiful; the work worthy of admiration as it respects the neat and skilful execution of minor objects, but the tints and perspective were faulty and the shading was entirely wanting. Perhaps these pic-

tures might be placed alongside of the best Chinese paintings, with which only they will bear a comparison. While I was eyeing them attentively, a person present, remarked concerning me: "Well! one may for all see, that he's got religion, else he would not view our Burchans so attentively."

On the 20th, we set out on our return home, bent our course past Sodnom's abode and took leave of him, like old intimate friends, who felt themselves united together in the love of Jesus. Our Brethren accompanied us to the first post-station, where we took leave of each other, with reciprocal expressions of cordial love and full of gratitude for those blessings which the Lord had vouchsafed to us, during the short time of our abode together.

MISSIONARY ACCOUNTS CONTAINED IN LETTERS FROM VARIOUS STATIONS.

LABRADOR.

Letters received from the Missionaries of the UNITED BRETHREN *on the Coast of* LABRADOR, *in* 1822.

From HOPEDALE, *August* 1, 1822.

"DEAR BRETHREN,

"THE Lord has again granted us to rejoice in a day of gladness, which he made for us by the safe arrival of the Harmony on this coast. It was in the afternoon of the 18th of July, that she cast anchor in our harbour. We soon had the pleasure to bid our worthy Captain Fraser, the mate, Brother Taylor, and our future fellow-labourer, Brother Glitsch, from Newdietendorf welcome among us. Already on the 11th early, before we had left our beds, two Esquimaux, who arrived with their families in a small sailing boat from their spring residence, brought us information, that a ship having been seen in the neighbourhood of their place, fear had made them quit it, and retreat hither, the wind being fair for their escape. The men, however, not agreeing in their account, we were left to form various conjectures, till we received positive intelligence, that the vessel which excited so much alarm was a small American vessel fishing for cod. There being no drift-ice, we frequently ascended the hill, to look out for our ship, which we hoped to see entering between the islands. At length, on the abovementioned day, a man espied her sailing towards us, and with stentorian voice caused the word, *Umiaksuit*, to ring through our valley, which being repeated by many other voices, soon convinced us of the pleasing truth, and sent many up the hill, to watch her welcome approach.

"In the evening we met, offered up praise and thanksgiving to our merciful God and Saviour for so great a favour again conferred upon us. We read your kind letter of the 6th of May, and were thereby anew encouraged to persevere in that work which the Lord has com-

mitted to us in this country. During the year past He has made manifest, that it is indeed His work. We render to him our unfeigned thanks, that, by His Spirit's power, He has unweariedly drawn the souls of our dear Esquimaux unto Himself, and caused them to grow and increase in His love and knowledge. We wish and pray, that all of them may be faithful to the teaching of the holy Spirit; thus we should have yet more cause to rejoice over our whole flock as a congregation of children of God. Many failings and deficiencies will indeed always appear, but He, who is long suffering and patient beyond all our comprehension, bears with them, and forgives daily and richly all, who, as poor, unworthy, and sinful creatures, apply to him for mercy, for the sake of that precious blood which He shed for the remission of sins. The Lord hath indeed done great things for us, and our dear Esquimaux. We ought therefore never to give way to complaints and doubts, for having wrought such a marvellous work in the conversion of these benighted heathen, we may well trust to His grace and power, that He will perfect the work He has begun. This shall prompt us more and more fervently and believingly to pray, that yet more heathen may be brought to the knowledge of the Truth by the power of the Gospel. We will make our requests known with thanksgiving, and He will grant us to see yet more of His glory. To Him all the praise and honour is due, for we are poor, unprofitable servants, who live alone by grace. Of the preaching the Gospel of His cross we have seen during this year also, the most encouraging proofs in the hearts and conduct of the members of this congregation. He blesses our labour among them, else it would be in vain, for without Him we can do nothing; but He supplies all our deficiencies by the inward teaching of His Holy Spirit.

"The spirit of brotherly love and harmony has more than ever prevailed among our little flock. May the Lord preserve this jewel unto us, and defend us against all the various machinations of the enemy of souls, who is the author of discord and strife.

"Nine children have been born in this place; five persons admitted to the class of the candidates for baptism; two adults were baptized; three became candidates for the Lord's Supper, and four partakers of it. Two, baptized as children, were received into the congregation. The Esquimaux congregation at Hopedale consists of 56 communicants; two candidates; 21 baptized, not yet communicants; 12 candidates; and 73 baptized children, and six not yet baptized; in all of 170 persons, 19 more than last year. A widow and family have removed hither from Nain, and no one has departed this life.

"In externals, our gracious heavenly Father has given to our people a sufficient supply of food, for which they, and we, are truly thankful. *Ephraim*, a communicant, experienced a peculiar preservation of his life in April last. He went, with five other Esquimaux, to catch seals at the edge of the ice, about sixty English miles from hence. Being at some distance from his party, the ice broke under him, and he had only time to grasp the rim of the hole made in the ice, to prevent his sinking under it. In this situation, hanging over the sea, the cold be-

ing intense, his fingers froze fast to the ice, which helped to support him, for his immediate cries for assistance were not heard, and he remained for a quarter of an hour in dreadful supense. At length, just when his voice failed him, he was perceived by his companions, and his life saved. His remarks on the mercy of God shown in his preservation were very edifying. Though his fright and anxiety were in the beginning very great, he said that he committed himself to our Saviour, and felt resigned to His will; and when the danger seemed most imminent, help was afforded, for which he gave thanks to Him, who alone could deliver him in such distress.

"As a family of missionaries, we bless God that we have enjoyed good health, and lived together in peace and brotherly love. This blessing made all our labour light. November 2, 1821, Sister Stock was delivered of a healthy boy, which the parents dedicated to the Lord in baptism, and called *Frederick Adolph*. Brother Morhardt is going from us on a visit to Europe, and we recommend him to your kind reception. In his room we have obtained the assistance of Brother Glitsch, who will stay here, as our future fellow-labourer.

"We return to you our most grateful acknowledgments for the abundant supply of all the necessaries of life received by the ship, and pray that the Lord would richly reward you and all those worthy friends and benefactors, who so liberally contribute towards the support of this and other missions of the Brethren, and enable you and them to continue thus to serve His cause in the world. May His grace and blessing attend you in all your ways. We commend ourselves to your continued remembrance and prayers before the throne of grace, and remain ever, dear Brethren, your very affectionate Brethren and Sisters,

(Signed) JOHN SAML. MEISNER, JOHN LEWIS MORHARDT.
JOHN PETER STOCK, JOHN CHRISTIAN BECK.

From NAIN.

"DEAREST BRETHREN,

"WE were filled with the most lively sense of the goodness of our God and Saviour, who rules over all, and notices the state of his children throughout all the earth, when we received the intelligence of the arrival of the Harmony at Hopedale, on the 18th of July, by two post-kayaks sent from that place. We received at the same time your affectionate letter of the 6th of May, for which we return you our sincerest thanks. Its contents encouraged us to proceed in our service in the house of God, with renewed faith and confidence in Him. It affords us, indeed, great comfort to know, that so many of our brethren and friends join us in that petition, "Thy kingdom come, thy will be done on earth as it is in heaven," that many souls may be saved and find grace and remission of sins, through the blood of Jesus.

"We unite with you in thanksgiving to our Saviour, for the favourable passage of the ship to England last year, and that she has been

again conducted in safety to our dangerous, rocky coast. For the necessary supplies, which you have again so liberally sent us for our subsistence, we render you our unfeigned thanks. This provision for our external wants enables us to spend all our time and strength, in promoting the grand aim of our abode in this country, which is to call sinners to repentance, exhorting them to come for the salvation of their souls to the only fountain of mercy, Jesus Christ.

"You will hear with pleasure and gratitude, that the saving word of the cross, and of the atonement made by Jesus Christ, has approved itself throughout the year past to be the power of God in the hearts of the Esquimaux committed to our care. We cannot sufficiently admire and extol the work of His grace, when we see, with our own eyes, how the rough, untameable, wild Esquimaux are totally changed, and made new creatures, through the simple testimony of Jesus Christ, as the Saviour of the world, who came to seek His wandering sheep, and laid down His life for them. He has opened *their* ears and hearts also, and turned them from darkness unto light. For this mercy we adore Him in the dust.

"Most of our Esquimaux in a very lively manner express their thanks to God, and to those kind benefactors whom He disposed to put the printed scriptures into their hands, and pray that they may be rewarded eternally. We have likewise affecting proofs that the Holy Spirit explains to them the precious truths contained in His word, so that they become well acquainted with the will of God concerning their salvation. Many, who had gone astray and were bewildered in their minds, have been again led into the right path, by the reading of the Bible. They return to us, repent, and weep over their deviations. One of them said, "I have sinned, I am ashamed to come before you; I feel great anxiety, and know that I am the very worst man on your land. Lately I sinned in words, and was frightened. I felt sick, not in body, but in my soul. I thought of all the evil that I have done, and still do, and fear that it is all over with me. But I shall stay here all the winter, that I may be converted, and hear more of the word of God my Saviour. Several times I came as far as your door, wishing to tell you my state, but could not venture, and returned. What shall I say more? I hinder the work of God not only in myself, but in all those that belong to me. O Lord Jesus! have mercy upon me."

"A candidate for baptism said: "I feel that I am spiritually dead, yea, I am the worst of all mankind; but I hear from the word of God that there is hope, even for me. I therefore cry to Jesus with my whole heart, that He would help me to cast from me all evil things. My heart pains me, when I think on all the sins I have committed, and I know I am only fit to be thrown into the fire; but then I think on those words,—that they who are washed from sin by the blood of Jesus, are among the saved. O that, when I hear this so often, it might make a deeper impression on my heart. Jesus knows how wretched I am. I can't always pray, and feel my heart as hard as a stone; but I will be like a sick person, and beg to be cured by Him."

"A little boy, who is not yet baptized, replied to an observation

made, that he was an orphan, to which was added an exhortation to look to Jesus, and to pray Him to be his *provider* (a phrase among the Esquimaux, signifying one who cares for the maintenance of the family.) "That I am a poor orphan gives me no concern; but I grieve that I do not love Jesus more; for I hear that he was crucified for me also, and suffered for my sins. I pray to him sometimes, but not often enough."

"We spent last winter very comfortably with our dear Esquimaux, for we perceived that God was with them, and had especially awakened the youth of both sexes to life eternal, through the merits of Jesus Christ. Both the meetings at church and the schools were diligently attended, and that with an eager desire to be instructed. That it was not merely for show or form's sake, the conversation of most of our people plainly evinced.

"The weather during the winter was not very severe, but the cold lasted long, and the thermometer stood at 26 degrees below 0. The quantity of snow was uncommonly small, which caused a scarcity of fresh water in springs. For the Esquimaux it turned out unfavourable, as few seals were caught in nets, and salmon and cod-fish were not in plenty. Till May therefore they were very scantily supplied with food, though no actual famine took place. Those who were diligent and most successful, very readily bestowed a part of their store on the poor, especially on the widows and orphans, and we assisted as well as we could, while the scarcity lasted, the spring fishery being likewise unsuccessful. At length, by the mercy of our heavenly Father, they were relieved by a sufficient supply.

"Our Esquimaux brethren express great regret that by these privations they have been rendered unable again to express their gratitude to the worthy Bible Society in London by a little contribution, but hope that at a future time they will be more successful, by the blessing of God on their exertions.

"No epidemical disease prevailed here last year. Since August, 1821, three adults and eleven children have been baptized; seven have been made partakers of the Lord's supper; five were received into the congregation; and one person departed this life. The number of the inhabitants of Nain is 182.

"In our own family we have had an increase, by the birth of Brother and Sister Kunath's son, called *Frederic* in holy baptism. We have all, thank God, enjoyed health, slight indispositions excepted, and Brother Schmidtman, who last winter suffered from several painful attacks, is now, contrary to our expectations, in a tolerable state of health. We have enjoyed many blessings through the presence and peace of our Saviour, in the celebration of the Holy Communion, baptismal transactions, at festival seasons, and in our conferences and family-worship.

"We regret that our dear Sister Martin returns to Europe. She has been a very faithful assistant in this mission, and is greatly respected by us and all the Esquimaux. We recommend her to your particular care and wonted kindness.

"The Harmony arrived safe at her anchorage in our bay, on the

31st of July, when we rejoiced to welcome our worthy Captain Fraser, Brother Taylor, and Mr. Sutherland; Brother Morhardt was likewise on board. May the Lord bring the ship and company safe across the ocean to England.

"To all those dear friends and benefactors, who so kindly assist in the maintenance of the Brethren's mission, we beg our most cordial thanks. He who does not suffer a cup of cold water to go unrewarded, if given in His name, will assuredly grant unto them all a reward of mercy, in possession of the choicest blessings for soul and body.

"We also feel the most lively gratitude towards our benevolent Government, for granting to the Brethren's mission in Labrador, the use of the coast up to the 59th degree N. L., that we may hereafter establish a fourth Settlement. It is another proof that the present administration of our government favours the spread of the Gospel throughout the British empire, nor will their services herein go unrewarded.

"We covenant anew with you, dear Brethren, to be faithful in our calling, to proclaim the word of life and peace to this nation, and to endeavour to gather in the reward for the travail of Christ's soul, entreating him that He would Himself seek and search out his sheep, and add more to the number of His flock, as the good Shepherd, who came to seek and save the lost. Assuring you of our love and grateful remembrance, and commending ourselves to your prayers, we remain, dear Brethren, your most affectionate Brethren and Sisters,

(Signed) BENJAMIN KOHLMEISTER, JOHN LUNDBERG,
GEORGE SCHMIDTMAN. CHR. BEN. HENN,
ADAM KUNATH, JOHN KOERNER."

From OKKAK, *August* 20, 1822.

"DEAREST BRETHREN,

"WE received your kind and encouraging letter, together with the joyful news that, by the mercy of our Lord, the Harmony had again arrived safe at Hopedale on the 18th of July. She entered our harbour on the 16th of this month, From your letter we perceive, with great gratitude, what kind share you take in the inward and outward prosperity of the mission in Labrador, remembering us in your supplications before the throne of grace.

"Ashamed and humbled as we are, when we consider our own unworthiness and insufficiency, we the more admire and extol the mercy and favour of God, shown towards us and our Esquimaux flock, during the past season. All the missionaries have enjoyed good health, some transient indisposition excepted, and the Lord granted us the needful strength for our work, in the building of the new church at Okkak. Brotherly love, peace, and willing co-operation caused us to proceed with cheerfulness. The blessing of God attended us during our labour, from the commencement to the completion of the building. On the 19th of January it was solemnly dedicated to God, for the preaching of the Gospel, the administering of the Holy Sacraments,

and all the services of His house. The whole congregation first assembled in the old church, when the solemnities of the day commenced, by singing that hymn—"*I will sing to my Creator, unto God I'll render praise.*" (See Hymn Book, No. 163.) We then knelt down and offered up prayer and praise for all the mercies vouchsafed to the congregation, and for the blessing the Lord has laid upon the preaching of His word in this place, after which we went into the new church. Here some of the missionaries received the congregation by singing that verse—"*To the throne go undismayed, and with boldness now approach the mercy-seat, since from God, in Christ displayed, nought but goodness, grace, and favour you can meet,*" &c. (See Hymn Book, No. 557.) The congregation was much affected. Some musical instruments accompanied the singing. At a second meeting, four persons received holy baptism; at a third, a man was received into the congregation, and another admitted a candidate for baptism. In the evening we joined in songs of thanksgiving for the mercies experienced also on this day, which to our Esquimaux proved a day of rejoicing in the Lord our Saviour. Of this we heard many very pleasing declarations on the following days.

"On the evening previous to the departure of our ship last year, we had an unexpected visit from a ship of war. The Governor of Newfoundland had selected an officer for this visit, who approved himself a worthy character, and well disposed towards us and our mission, and his company afforded us much pleasure. The conduct of the Christian Esquimaux also was such as becometh the Gospel of Christ, and made a deep impression upon his mind. This he expressed in an affectionate letter, written previous to his departure, assuring us, that he should make a very favourable report of his visit to his Excellency the Governor, and always remember it with the greatest satisfaction. We beg you therefore, if you see, or write to the Governor, Sir Charles Hamilton, or to the captain, William Martyn, Esq. to mention our unfeigned thanks to them for their kindness towards us. We are also greatly obliged to our benevolent Government for securing to the mission the use of the coast as far as the 59th degree N. L. which will prevent any interruption to the mission by stragglers from the south.

"The Lord has been graciously pleased to lay a special blessing on the preaching of His Gospel and on our labours among our dear Esquimaux. The congregation is at present in a prosperous state. Our Saviour's grace and power have been made manifest in young and old, and the word of His cross, sufferings, and death, performs the same miracles as in the earliest periods of Christianity. By its divine power it breaks and melts hearts as hard as stone; and we can therefore rejoice to behold its blessed effects in the hearts of our people, who become more and more grounded upon the only true foundation, which is Christ Jesus. Several persons have advanced in the privileges of the church; thirteen received baptism; seven became candidates for that holy ordinance; four were re-admitted to the congregation, and three received; fifteen children were born and baptized; six departed this life; ten made partakers of the Lord's supper, and seven became candidates for it: the number of our communicants is seventy-eight.

"When we met to celebrate the Holy Communion, as well as on the different festival and memorial days of the church, the grace and presence of our God and Saviour revived our hearts and filled us with joy, and with praise and thanksgiving to Him "for all the good which He has done unto this people." We are the more earnest in our prayer, that he would keep and preserve them in His grace, and give them a still deeper and more abiding impression of what He has done and suffered to deliver them from sin and death, that the enemy may obtain no advantage over any one of them. You, dear Brethren, will certainly join us in these our fervent petitions.

"The schools were held last winter in two divisions, and were attended with diligence and profit to the scholars.

"As the catching of seals both in kayaks and with nets afforded the Esquimaux a very scanty supply, we were not a little concerned how they would find food during the winter. But God, our heavenly Father, sent them help. The weather in winter proving unusually fine, they could go to the edge of the ice, where they caught fifteen *walruses* or sea-horses, by which they obtained the most necessary support during the spring, and suffered no famine. In summer they got a better supply, and there is now plenty of salmon-trout to be had at sea, which serves them for winter store. They are more than formerly active in the fishery. In the northern district provisions were more plentiful. The Nachvak people killed a whale, and those of Kangertluksoak found a dead one. None of them came hither for any other purpose but to traffic. They would not listen to what was said of the necessity of being converted to God, and the salvation of their immortal souls seemed not to give them any concern. O that the Lord would open their eyes to see and confess their sins and lost estate, and bring them from darkness and from the power of Satan to the light and liberty of His children!

"We return you many thanks for the kind and liberal provision you have again made for our subsistence. May the Lord reward you for it, and strengthen your faith, when you sometimes, under the pressure of many burdens, feel perplexed, by proving that He has ways and means at His command to support the work He has committed unto you. We also beg to add our thanks to all those worthy benefactors, who assist you to bear the expenses of this and other missions of our church. He will bless and reward them abundantly, and hear our prayers in their behalf also.

"We conclude with the most cordial salutations to you and all our brethren, sisters, and friends, from us, and by special request, from our whole Esquimaux congregation, and commend them, with ourselves, to your kind remembrance and prayers. When we are in trouble, the Lord is our comforter and helper in every time of need; and we covenant anew with you to be His faithful followers to the end of our pilgrimage, as your affectionate Brethren and Sisters.

(Signed) FRED. JENSEN MULLER, SAMUEL STURMAN,
GEO. KMOCH, G. FRED. KNAUS."
JONATHAN MENTZEL,

GREENLAND.

From Brother Michael Eberle.

"Lichtenau, *July 8th*, 1822.

"Dear Brother,

"It has pleased the Lord to call home to eternal rest in His presence, His faithful servant, Jacob Beck, my venerable father-in-law, in his 81st year. He enjoyed to the last, in general, a remarkable share of health, and a great activity of mind and body. Last Autumn, however, he had one day exerted himself beyond his strength in making hay, by which he contracted a severe indisposition. God blessed the means used for his recovery, and he attended to his duties with his usual cheerfulness, though subject to a cough, which would not yield to medicine, nor did he much mind it.

"On the 17th of January, 1822, he was as lively as usual, but towards noon, was suddenly seized with feverish symptoms, and an inflammation in the chest, which weakened him much. In the afternoon, however, he left his bed-room, though very feeble, to take a share in the celebration of Brother Kleinschmidt's birth-day, drank a dish of coffee, and joined in the benedictory verses, sung on this occasion: till growing very faint, he was carried back to his own room and put to bed. The means used for his relief succeeded well, and he spent the night comfortably. On the following day, he was so far restored, that he could meet the six candidates who were to be confirmed for the enjoyment of the Lord's supper, and impart to them the usual instruction. On the 9th, we celebrated the anniversary of the arrival of the first missionaries of the Brethren's church in Greenland, at a particular meeting, at which our dear late Brother appeared quite animated, and with remarkable cheerfulness related, how on that day, fifty-two years ago, he had received the appointment to the service of the mission in Greenland. He proceeded to entertain us most agreeably with anecdotes of the old times, and with accounts, verbally communicated to him by his late father, of the first commencement of the Greenland mission, and the feeling and mental trials of himself and his brethren.

"We were all greatly delighted, and conceived the best hopes that he would soon be quite restored, but on the 20th, he was again so weak, that he could not leave his bed; though he declared that he felt no pain. On the 21st, he revived, got up, dressed and shaved himself; but, on the 22d, was seized with an irritation on his chest, which left him no rest during the whole day: he hoped however, to enjoy some quiet sleep. When I entered his room at night, to watch with him, his conversation was lively, and none of us could have thought that he was so near his end. As he felt much internal heat and thirst, he frequently required something to drink, and about two o'clock in the morning, on my asking him, whether I should give him any thing, he replied, "No, I am in want of nothing but sleep. If I could but get to sleep, I should be well." I had hardly sat down two minutes before the rattling in his

throat ceased, and I was glad to think that he had fallen asleep, according to his wish: but on looking at him, I discovered, to my great surprise that his soul had already taken flight into the arms of his God and Redeemer. The family was called together, and joined in singing some verses, treating on the blessedness of the departed spirit, thus wafted into the presence of his Saviour, in the mansions of everlasting joy. Tears filled our eyes, while the peace of God was most comfortably felt by every one of us; insomuch that we might have desired to accompany him into the realms of bliss. On the 26th, his venerable corpse was conveyed into the chapel, and visited by all our dear Greenlanders, who wept numberless tears over their departed friend and teacher; for they loved and revered him with ardent and well-deserved affection. On the 27th, the funeral was attended by a large company of our own people and visitors; and, notwithstanding it blew a strong gale with snow and sleet, conducted with great solemnity and devotion. Our late Brother's age was eighty years, four months, and eight days, fifty-two of which he spent in the service of the mission in Greenland.

"As to our congregation here at Lichtenau, we can say with truth, that we have had much cause to rejoice over it, nor can we be thankful enough to the Lord our Saviour, for all the patience, faithfulness, and mercy, which he has shown towards them. The word of the cross, meritorious death, and all-sufficient atonement of Jesus, is every where the same power of God, to convert and save the souls of all that believe; and we find here, through His mercy, open ears and hearts to receive it. If any one should arise, and put forth any other doctrine, he would subject himself to contempt, as our people often declare, that all else is vain, and that pardon, rest, and comfort, and true change of heart and conduct can no where be found but with Jesus, and by the virtue and merits of His sufferings and death.

"A considerable number of heathen have come to live here during last Autumn, who all express their sincere desire to be converted, and to belong to the flock of Christ. During the last winter, 26 adults and 11 children were baptized; 25 made partakers of the Lord's supper; 10 baptized as children, received into the congregation. You may therefore suppose that we had many days of rejoicing, which were seasons of great blessing to us all. The weather last winter was rather severe, and, after, new year, heavy storms prevailed, with a vast quantity of snow. The Greenlanders, having had a poor harvest of seals, suffered much for want of oil and blubber. The scarlet fever got among them, and carried off several young people. We Europeans had our share of sickness, but the Lord preserved our lives.

"The present of clothing, sent us this year, was most acceptable, and we unite in requesting you to present our best thanks to those worthy benefactors, who have so liberally considered our wants; nor can we sufficiently express our gratitude to the British and Foreign Bible Society, for printing for us the Greenland New Testament. Commending ourselves to your remembrance and prayers, we remain ever, &c.

MICHAEL EBERLE.

From Brother John Gottfried Gorcke.

"Lichtenfels, *May 25th*, 1822.

"Your very welcome letter, of February 22d, was received and read by me and all my fellow-labourers, with much interest.

"For the trouble taken with correcting the press, in publishing the Greenland New Testament, we return you our sincerest thanks. To the British and Foreign Bible Society, we owe the greatest gratitude, for presenting us, and our dear Greenland congregations, with such a precious proof of their generous participation in the spiritual welfare of this mission. We beg you to thank that venerable Society in the name of our congregation and their teachers.

"We desire also to present our best thanks to some benefactors, unknown to us, but known to Him, who will grant a full reward of mercy to all those who assist his poor servants in any way, in His name, for their kind presents of clothing, and other necessary articles. They were most acceptable, and of the greatest use to us and our people.

"We thank God, that He has been pleased to dispose the heart of the king of Denmark, our sovereign, to sanction the formation of a fourth missionary settlement, in the southern part of the colony, for the instruction of the heathen inhabiting that country. They seem more desirous than ever to hear the gospel, and to be converted, since Brother Kleinschmidt visited them last year. Formerly, many obstacles seemed to be in the way of effecting this desirable purpose, which, we trust, will be removed.

"I am sorry to say, that my wife's health has begun to decline for some time past, especially since her severe illness in March last year. She feels great weakness and pain in her breast, and has hardly enjoyed any health since that time. I have likewise suffered from swelled legs, but, as relief was soon procured, have not been prevented from attending to my several duties. Nor has my wife ceased to do whatever was in her power, and we have cause to bless the Lord for His help and support under all circumstances.

"The Greenland congregation has enjoyed rest, and was edified. The presence of the Lord is with them, and His grace and mercy continually supports, protects, and comforts them. The celebration of the festivals of the Christian church, the daily and Sunday's worship, and the sacred ordinances of the house of God have contributed to establish them more and more in His grace, love, and knowledge. Their love and trust in Him as their Saviour remained, through His mercy, unshaken. We have had a very quiet season. Nothing remarkable has occurred. I can hardly remember such a seasan of peace and stillness, during the forty years which I have spent in Greenland. Yet you may suppose, that though this account is, generally speaking, correct, there have been single instances, by which it was evident, that here on earth, even a living congregation of Jesus remains, as it were, a hospital, in which some are sick of one, and others, of another kind of disease; and all need the nursing care and attention of that Physician, who came

to apply His healing virtue for the recovery of sin-sick souls. No sickness with Him is incurable, and this He proves daily. All who apply unto Him, find relief, and obtain at length a perfect cure. Praise and thanksgiving be brought unto Him for ever, for the love and long suffering we have daily experienced from Him.

"As to the external maintenance of our Greenlanders at Lichtenfels, they have always had a sufficiency of food, but those in the out-places suffered want. The winter was not very cold, but storms were frequent, and a great quantity of snow fell. Our garden is now cleared of it, and, after a few days, we shall begin to work in it.

"Remember us in your prayers, and commend us and this mission to all our brethren and friends who take a share in the promotion of the kingdom of our blessed Saviour. All here send greeting, and I remain ever, &c.

JOHN GOTTFRIED GORCKE."

From Brother JOHN LEHMAN.

"NEWHERRNHUT, *June 6th*, 1822.

"I AM glad that I have found an occasion to direct a letter to you by the present opportunity, having long wished to express to you the gratitude I and my fellow-labourers have felt for the kindness and generous sympathy we have experienced from our dear Brethren and friends in England, both in the day of trouble, and ever since, from year to year. To-day I have the pleasure to enclose a letter of thanks, to our worthy friend and benefactor, the Rev. Mr. Cocker, of Bunny, near Nottingham, for the present of clothing sent to us and our Greenlanders, contributed by friends in his place and neighbourhood. I request you to translate and send it to him, with every expression of unfeigned gratitude and esteem.

"We have had much suffering in our family, by occasion of the scarlet fever, brought to Greenland by an English whaler. It was very infectious, and proved fatal to many of the natives, but chiefly to children. We lost by it our dear eldest daughter, seven years and a half old. She departed with joy into the arms of her Saviour, whom she loved with child-like tenderness. My wife suffered greatly after her last delivery, for want of proper medical advice and attendance, insomuch that I began to apprehend that I might lose her, and was myself taken very ill. But now, the Lord having chastened us for our good, turns to us with pardoning love and mercy, and grants us again, with our four surviving children, to enjoy good health. The walk and conversation of the members of our congregation afford us much satisfaction; and the Word of the Cross of Christ approves itself as the power of God among us. The slothful are awakened, the weak are strengthened, and those that labour and are heavy laden are comforted by it; for which, as for the love and mercy we experience from our God and Redeemer in our own souls, we bless and praise His saving name. No adult heathen has been baptized last year, at Newherrnhut. The

heathen live in the South, and go to Lichtenau, which is about three hundred and fifty miles nearer to their country. We rejoice, that the Lord has disposed our King to give permission to begin a fourth settlement in South Greenland, where, we trust, a flock of Christ will be collected, by means of the gospel. Let this important undertaking be commended to the prayers and kind remembrance of our dear friends in England.

"Most valuable and acceptable is the present made to us and our dear people, by the British and Foreign Bible Society, of the Greenland New Testament, printed at their expense, nor can we sufficiently express our grateful feelings towards that venerable institution. We beg you to do it, and likewise to receive our thanks for the correcting of the press, which to you and others must have been a laborious work. The few printing faults that remain may easily be corrected, as the paper is so good that it will bear the ink: we much admire the beauty of the printing and the whole arrangement. We beg all our dear English congregations and friends to remember us in love, and remain ever, &c.

JOHN LEHMAN."

WEST INDIES.

DANISH ISLANDS

"Brother Bœnhof arrived with a company of missionaries, at Newherrnhut, in St. Thomas, on the 9th of February, after a voyage attended with considerable danger. For several days, their vessel had to encounter violent gales; and once had a very narrow escape from a privateer, under Spanish colours, which pursued them for many hours.

"On the 22d, Brother Bœnhof was introduced to the missionaries as superintendant of the mission, and the needful arrangements were made for the supply of the different stations. Love and harmony prevailed among those employed in this mission, and they have had much cause to acknowledge the goodness of the Lord, on the manifest blessing which attends their labours. The festival of the 17th of June, (the centenary anniversary of the renewal of the Brethren's church) was a day of especial refreshment from the presence of the Lord. Calling to mind the support which had been vouchsafed to the servants of the Brethren's Unity employed now for nearly a century in these Islands; and the success with which the Lord has been pleased to crown their imperfect labours, the missionaries assembled, and covenanted together to be faithful to their Divine Master, and to proclaim with zeal and boldness that precious Word of the cross, which has approved itself the power of God unto salvation, even to the despised negro race.

"Brother Lehman mentions in a letter dated August 13th, that the public services at Friedensthal in St. Croix, continue to be numerously attended by the negroes, and also by many white people who are still without a stated minister of their own church (the church of England.) The general course of the congregation in this Island, is stated to be

satisfactory: the letter, however, contains no statement of the number of those added to the church, by baptism, or admission to the holy communion."

ANTIGUA.

Extracts of a Letter from Brother JOHN TAYLOR.

"*Dated* NEWFIELD, *April 11th*, 1822.

"WE arrived here on the 9th of last January, to succeed Brother Stobwasser and his wife, who are gone to Europe. We felt much pain to part with our dear Brother Newby at Gracehill, whose faithful ministry the Lord has blessed, not only for the edification of the negro congregation, but for our own persons. We lived together four years at Gracehill in the enjoyment of true peace and brotherly love.

"Pray for us, dear Brother, that we may be endowed with the needful grace and strength to serve the Lord in this place. I trust, that as He hath called us hither, He will be with us, and support us under all circumstances.

"There seems to be an increasing desire among the negroes to hear the gospel, and, as far as I have been able to judge, during the short time I have been at Newfield, the word of life, sown by our dear predecessor, Brother Stobwasser, in the hearts of many benighted heathen, has taken root; and promises to bring forth fruit to the praise of God. The preaching of the word of the cross has approved itself the power of God unto salvation to many souls, and we trust that many more will be brought thereby to a knowledge of themselves as sinners, and of Jesus, the sinner's friend. We have much pleasure in speaking with our people, especially with the communicants, and our meetings are well attended. Since Easter, last year, eleven men and seven women have been added to the church by holy baptism at Newfield; thirty-four men and forty-nine women, who had been already baptized, were received into the congregation; and thirty-two men and forty-two women admitted to the Lord's Supper. May they all grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

"Last week we celebrated the Passion season, and a peculiar blessing rested on all our solemn services. As usual in former years, we held meetings on the more distant estates, the farthest of which is about four English miles from this place, for reading the last discourses of our Lord, and the history of His passion. Every where we met with the kindest reception from the owners and managers; and in general, the meetings were numerously attended. On Good Friday, Brother Stobwasser preached here for the last time, and took leave of the congregation. I was sorry that I could not be present, having to preach at Mountjoy. In both places the auditories were very large; numbers were unable to find room, being obliged to crowd about the doors and windows. Among the hearers were many white people. The next day Brother Stobwasser left us for St. John's, where he had to await

the sailing of a ship for Liverpool. Easter Sunday was a day of particular blessing. On that day, the new church in the valley, named Cedar-hall, was opened and consecrated. Brother Richter delivered an introductory discourse. Brother Stobwasser preached an impressive sermon to a numerous auditory, among whom were upwards of fifty white people: but it is needless to enter into a detail, as Brother Stobwasser will give you a particular account both of this transaction, and of every thing relating to the concerns of the mission. I should have liked much to be present at Cedar-hall on that occasion; but as the negroes often say, "Duty beyond pleasure, Massa," I was obliged to remain at my new post, and perform the duty of the day alone. At dawn of day, a numerous company assembled in our burying-ground: I read the beautiful Litany appointed for the Easter-morning's service; after which, we repaired to the church, when the narrative of our Lord's resurrection was communicated. At twelve o'clock was the public preaching: the church was crowded to excess with attentive hearers. Then followed the class for the new people, and for the candidates for baptism, and a meeting of the whole congregation. The latter was numerously attended, and concluded with thanksgiving to God our Saviour, and the earnest prayer, that the narrative of His bitter sufferings, death, and, resurrection, which we had been again favoured to hear, might leave an abiding impression upon all our hearts. I felt much fatigued in body, and was thankful, after the labours of the day, to lay me down to rest. Through God's mercy, I continue to enjoy good health; the air and situation of this place seem to agree with my constitution. It is not so much exposed to the north wind, which, in this climate, brings on intermittent fevers, from which I have suffered several times during my residence at Gracehill. Brother Stobwasser will no doubt inform you of the Sunday school which we have commenced at Newfield, shortly before he left us, and we earnestly hope, that by your united exertions, something may be effected, to aid us in carrying on this important work.

JOHN TAYLOR."

JAMAICA.

From Brother James Light.

Irwin, *near* Montego-bay, *September* 20, 1822.

Having in a former letter given an account of his marriage with Sister Mary Saville, on the 11th of July, 1822, by a minister of the church of England, at Irwin, he proceeds, in his letter, to report their health, and the willingness of mind with which his wife enters into the several duties connected with the missionary service, feeling a particular love for the negroes, and endeavouring to be useful to those of her own sex by advice and instruction, that they may attain to the knowledge of the way of salvation through Jesus Christ, and walk worthy of the Gospel. Brother Light adds the following:

"Last July we went to St. Elizabeth's to see Brother Hoch, who had been seriously injured by a fall from his horse, and likewise to witness the increase of the congregations at Carmel and New Eden. We spent three weeks in the two places, with the missionaries Hoch and Becker. We pray the Lord, who causes His word to dwell richly among their congregations, and makes His grace and the work of the Holy Spirit manifest in their souls, that they may yet more increase in self-knowledge, and in true faith and the experience of the power of the blood of Christ to cleanse us from sin.

"We saw a number of negroes, who had walked from twelve to twenty miles to hear the word of God, and to be made partakers of the ordinances of His house. These dear people must travel through the greater part of the night, if they mean to be in time for the service, and some of them cannot arrive before mid-day, and yet must return the same day. This is very hard work, but yet they must submit to it, to obtain that spiritual food by which the soul is nourished up to everlasting life. We therefore earnestly desire to hear the resolution of our directing Brethren, as to the purchase of Fairfield house, or some other suitable place, where a missionary establishment may be formed. The situation seems well adapted for it. Numbers, who have never heard the word of God, would then be seen going up to the house of the Lord, and become acquainted with the way of salvation. I think I hear you say: 'But where are the means to come from to make such a purchase, and erect the needful buildings,' and I own, that we are not able to do it without extraordinary assistance. But I beg you to try, whether you could not plead for Jamaica as successfully as for other places, which have most deservedly been objects of favour with the friends of our missions. The field of labour in Jamaica may be said to have been long unfruitful and barren; but it is now fruitful, and a harvest ready to be gathered in.

"We all beg an interest in your prayers, in behalf of the work, in which we are engaged at Irwin, and remain ever, &c.

JAMES LIGHT."

Brother Light mentions also, that he and his wife were actively employed in visiting the neighbouring plantations. The negroes at Williamsfield seemed to afford them the best hopes of conversion. He had a few days before the date of this letter, baptized seven children, and within the last four months, twenty-two in all, in compliance with the earnest desire of their baptized parents. He attends, on the above-mentioned plantation, especially to the care and instruction of the children, of whom there are eighty under four years of age; many seem to pay great attention, and promise fair to become children of God.*

* A lady, on reading in a former number, the account of the prospect of success in the Mayday mountains, if means could be found to form a settlement there, has presented us with £25 towards it.

ST. KITTS.

From Brother John Gottlob Procop.

"Basseterre, *October* 15, 1822.

"It is with heartfelt grief, that I this day take pen in hand to acquaint you of the sudden departure out of this world, of our dear fellow-labourer, Brother Kaltofen.

"On the 15th of September, he and his wife came to town to celebrate, with us, the memorial-day of the 16th. He was quite cheerful the whole day, and little did we think that we should see him here for the last time. The doctor, however, still persisted in his opinion, that his complaint was of a very serious nature, and that, if a change did not soon take place, it would certainly prove fatal.

"On the 18th, he ate his dinner with more than usual appetite, and at four o'clock was still walking about the premises. About eight o'clock, he was suddenly seized with a strong fit, from which, however, he recovered; but it was followed by another, and soon after by a third, which terminated his mortal life. Before the messenger could arrive here to call the doctor, he departed into a blessed eternity a little after ten o'clock at night; and left us to deplore the loss of a most valuable servant of God.

"We have done every thing in our power, during his late indisposition, to assist him at Bethesda, and we had requested assistance from Europe for that mission; but the needful increase of the number of missionaries in St. Kitts could not take place at present; this our late Brother deeply regretted, knowing his own weakness. He said: 'The Lord well knows, that I am willing, but I am not able to serve here alone.' The doctor always pronounced his state of health to be very dangerous, and forbade too much exertion. We pray that the Lord would grant to our Brethren the means of supplying this mission, which is on the increase, with a sufficient number of labourers; and may He prepare and send forth such as are of the right kind, with hearts as devoted to His work, as that of our dear departed Brother was.*

"We are all tolerably well, and on the 12th inst. met together here, to enjoy the Holy Communion. Sister Kaltofen was with us. Her attention and activity tended very much to afford assistance to her husband in his labour. We are thankful to God that we were this year protected from all harm during the hurricane season."

T. G. PROCOP.

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* Before the news of Brother Kaltofen's departure had reached us, Brother Samuel Wright and his wife had received a call to assist in the mission in St. Kitts, and have since arrived in that Island, after a very boisterous passage of nine weeks.

SOUTH AMERICA.

PARAMARIBO.

From the letters received by the Directors of the Brethren's mission at Herrnhut, during the course of the year 1822, the following particulars are extracted, relative to this mission. "In consequence of the dreadful visitation which this town experienced, on January 21st, last year, many negroes have been excited to inquire, 'What must we do to be saved?" On the anniversary of the abovementioned day, we met together to raise our tribute of thanksgiving to our merciful heavenly Father, for the preservation which we had so richly experienced, amidst the general destruction around us. The church could not contain the number of negroes assembled on this occasion; and the general emotion which prevailed, caused us to hope, that a salutary impression was made upon the hearts of those present, by the review of past mercies, and the exhortation to increased diligence in pursuit of the one thing needful. It is remarkable, that on the day alluded to, and almost at the very same hour, at which the conflagration, in 1821, burst out, we were again alarmed by the cry of fire. A fire had actually broken out in an apothecary's shop, at no great distance from us, and threatened to involve us again in the greatest calamity, but by God's blessing upon the exertions of the townsmen, it was subdued, before any considerable damage had been sustained.

"In the course of the year 1821, there have been baptized at Paramaribo, 96 adults, and 17 children; and 38 persons admitted to the Holy Communion. At the close of the year, the Negro congregation consisted of 1023 persons, exclusive of 53 candidates for baptism, and 110 new people. In addition to those, 109 baptized members live scattered upon various plantations, making a total of 1295.

"During the Passion-week and Easter seasons, and the Festival of Whitsuntide, we experienced in a particularly gracious manner, the presence of the Lord in the midst of His people. The services were numerously attended, and we could perceive a general hunger after the word of life in the hearts of the negroes.

"On Whitsunday, thirteen adults and three children were baptized. The free negro, *Christian Grego*, who resides on the Saramecca, spent a few days with us at Paramaribo, about the middle of May. An earnest desire is expressed both by this worthy man, and several other baptized free negroes, to have once more a teacher dwelling among them. We wish it were in our power to accede to their request. *Christian Grego* is a true child of God, possesses an experimental knowledge of divine truth, and walks by faith in Jesus, and in obedience to His word. Several opportunities have lately been offered us of addressing a word of serious exhortation to a number of Sarameca negroes, who, with their chief *Coffy*, came from the country to visit us.

"Of our family, none have been particularly indisposed, with the exception of the Brethren, Buck and Lutzke. The latter continues to

suffer considerably from a declining state of health. We were glad, however, that we were all able to attend the celebration of the Centenary Anniversary of the renewal of the church of the United Brethren, and of the building of Herrnhut, on the 17th June. Our negroes, likewise, took a share in the solemnities of this day, and joined us in praising the name of our merciful God and Saviour, who has held His protecting hand over the Brethren's church, during so many seasons of peril and difficulty; and enabled this tender plant of His own planting, to bring forth fruit to His praise and glory.

SOUTH AFRICA.

Extract of a Letter from Brother H. P. HALLBECK, *dated*

"GNADENTHAL, *August* 26, 1822.

"I CAN easily imagine, that after having received such painful tidings from Groenekloof, in my letter of July 25th, (See page 67 —your sympathizing heart will be anxious to learn how Gnadenthal has fared.

"The severe weather which made such havoc at Groenekloof and in the surrounding country, has been no less detrimental to Gnadenthal and its neighbourhood; and having got this intelligence on the road, I was prepared for the worst. By the mercy of God, however, none of the missionaries' buildings had fallen, though some damage had been done to the thatch. But our poor Hottentots have suffered most severely; forty-eight houses have been very materially injured and rendered uninhabitable for some time, and of this number upwards of twenty lie quite in ruins. The rivulets, which irrigate our valley, have overflowed and done damage to some of the gardens. But the river Sondcrend rose to an enormous height. All the boats belonging to the farms higher up the river, were carried away and picked up by our Hottentots. A great quantity of trees and bushes, roots and trunks, were brought down the stream, and collected at the foot of the bridge. The water rose four feet higher than the bridge and the wood-work being without fastenings, was soon dislodged, but the piers remained unshaken. The beams and planks being found some English miles off, the foot-bridge is again restored. Besides the loss sustained by the falling of houses, our poor Hottentots have also lost a great many head of cattle by wet and cold. I have just this morning made a list of all the oxen which remain, and by this means discovered, that of four hundred head, which they possessed on the 26th of May, one half are either consumed, in consequence of the dreadful famine, or have perished by the severity of the weather, in the short space of three months. In brief, we are ruined outright, and all the fond hopes of progressive improvement, which once cheered the spirit of the missionaries, are entirely blighted, unless God disposes the hearts of benevolent friends to come to our assistance. Often have I used that expression, *emaciated with hunger*, but never did I feel the force of the phrase so powerfully as in these days, when my door is incessantly besieged by

women and children, who present to my eyes the frightful reality of what was hitherto only a faint picture in my imagination. Indeed, I wonder that after all the distress of mind which we have experienced, some of us have not long ago been laid up with sickness, and rendered unfit for further exertions. It is alone by Divine assistance, and by various proofs of God's kind providence, that I and my fellow-labourers here are thus far preserved in health, and have not wholly sunk into despondency. Thus we received very lately, a very seasonable and unexpected present of 250 rix-dollars from the Directors of our Missions, by which we shall be enabled to prepare a meal, three times a week, for all the poor women and children without exception, for the space of four weeks. Upwards of 200 are partakers of this charity; we, however, always set them to do some work for their own and the public good, before they are fed: for instance, to clean the water-course, enlarge the burial-ground, clean the channel of the Bavian's Revier, in order to prevent inundations, &c. What we are to do, when the above sum is exhausted, I do not know; but it appears to me, as if we should be obliged to continue this distribution for a couple of months longer, from whatever quarter the means may be obtained. The wretched sufferers may indeed protract their existence for a few days by eating grass, as they do at present, but unless they get a meal of warm and nourishing food now and then, they cannot live long in that way. And rather than suffer them to perish under our eyes, we must sacrifice whatever we have to dispose of.

Extract of a Private Letter from Brother HALLBECK *to Brother* PETER LATROBE, *dated*

"*August* 28, 1822.

"THOUGH I have written pretty fully to your father on the subject of our present situation, I cannot suffer your kind letter of the 1st of March, to go unanswered, and therefore will try to glean a few individual circumstances, which may appear interesting.

"Gnadenthal and Groenekloof are not the only places that have suffered so much by the late rains and gales, but all the villages and farms in what is here called the Bovenland, have been dreadfully ravaged. At Cape-town, about one hundred houses have either fallen or been greatly injured. In Simonstown, Weinbergen and other places, the same mischief has been done. Eight vessels were wrecked in Table-bay. At Tulbagh not a single house has escaped. The Landdrost, with all persons belonging to the drosty, have been obliged to remove to Worcester. At Stellenbosch, above seventy houses, are in ruins, or nearly so. In Hottentots-Holland, great part of the new church, and fourteen houses, among which is that of the minister, have fallen. At Caledon, most of the houses have suffered materially. It is, however, remarkable, that amidst all these disasters, with the exception of three or four sailors in Table-bay, no lives have been lost. Some of our Hottentots have had wonderful escapes. In one house three or four

children were sleeping in the kitchen, when the chimney came down and fell between them. They were half covered with the rubbish, but not one of them hurt. A party of seven persons, a man, a woman, and five children, were overtaken by the torrent of the Breede river. They lost their wagon, but saved themselves, by hastening with their bullocks to an elevated spot of ground. Here, however, they were soon surrounded by the inundation, and kept prisoners for many days. Three of these dreadful days and nights they were standing or sitting in the water nearly knee deep, and the place of their confinement became so narrow, that they could not step forward nor backward, yet not one of them perished. On their return hither, two or three of them were quite contracted with rheumatic pains, and their legs much swollen, but they are now recovering fast.

"I had hardly sealed and despatched the letter to your father, when the doleful lamentations of the wretched and emaciated sufferers at my door again began to shake my confidence, knowing that our means are so very insufficient to meet the exigency of our situation. But all at once, a Hottentot made his appearance, and handed over a letter which he had received at Caledon, stating, that as a surplus of 80 rix-dollars remained out of the fund appropriated by government for the supply of grain to the poor of this district, the Landdrost had determined to send it to Gnadenthal, to buy rice for distribution among the poorest in that settlement. With what feelings of gratitude and astonishment I first read these lines, you may easily imagine. I hardly remember ever to have experienced a more remarkable interposition of God's kind Providence in my whole life. Certain it is, that as far as regards my own feelings, no encouragement could have arrived more opportunely. My despondency was gone, tears of gratitude to our Saviour filled my eyes, and I promised anew, not to suffer myself to be overcome by the suggestions of distrust; for I saw, as it were, with open eyes, that 'the Lord will never leave nor forsake us.' A couple of Hottentot women are just busy preparing the dinner, in nine huge pots, while upwards of two hundred women and children, in joyful anticipation of the promised meal, are cleaning the water-courses, planting hedges, making new ditches, &c. and I am just hastening to arrange the company and distribute the dinner. You must therefore excuse my breaking off rather abruptly. I cannot possibly deny myself the satisfaction of being present on this joyful occasion, which reminds me of the scenes, when our Saviour fed his hungry hearers in a miraculous manner. Never, in all my life, have I felt more honoured, than when carrying round the sooty pots, and wielding the large wooden ladle. Whether the Dutch bibles, which your letter announces, have arrived in the *Lavinia*, I have not yet learnt, for, unfortunately, that vessel was wrecked in Table-bay, before all the cargo had been brought on shore. Two or three cases were lodged in the custom-house store at Capetown, and what they contain I have not yet learnt. I beg, however, to return our most sincere thanks to the venerable British and Foreign Bible Society, for their noble gift, and to assure our kind benefactors, that the advice contained in Mr. Tarn's letter will be

scrupulously attended to. Of those sent formerly, our own wants prevented all sale among the farmers and other strangers. We are all, thank God, in good health, except our dear Brother Marsveld, who seems fast approaching to the end of his pilgrimage. He is generally insensible to what passes, but yesterday evening revived a little, and made a sign, that I should approach his bed. He gave me his hand, and said, 'We shall meet again in the presence of our Saviour. I desire to depart and be with Him at home: for what have I yet to do on earth!' I think it will not be long before his wish is granted. I remain, &c.

H. P. HALLBECK."

"GNADENTHAL, *September* 17, 1822.

"MY DEAR BROTHER,

"IN my letter to your son of the 26th of August, I mentioned, that our venerable Brother Marsveld was so weak, that we had no hopes of his recovery, and it is to-day my painful duty to inform you, that he is no longer here below. At one o'clock in the afternoon of the 8th inst. he was permitted to enter into the joy of the Lord, after his long and faithful services in this mission. He was 77 years old, within two months.

"During the last days, he seemed to suffer much, but his departure was so tranquil and imperceptible, that I never saw the like. His features remained unchanged, and not a limb was moved. Without the least struggle he drew his last breath, while his fellow-labourers surrounded his bed and were singing a few verses, treating of the joys of a blissful eternity, in the presence of our Saviour.

"Immediately as the news of this mournful event spread through the village, numbers of Hottentots flocked to our dwelling from every quarter, all in tears, many of them quite convulsed with weeping. As soon as it could be conveniently done, a meeting was held in the church, in which the departure of their late beloved teacher was made known to the congregation, and a prayer offered up, in which we thanked the Lord for the blessing, with which He had crowned the labours of His faithful servant in this place. But the general emotion among the people was so great, that the sensations of our hearts could be expressed only in a few broken sentences, and the words of the missionary were scarcely audible, amidst the sobbing and weeping of the deeply-affected hearers.

"On the 10th was the funeral. It was numerously attended by Europeans and Hottentots, strangers, who were all much affected, and, we trust, profited by what they heard and saw. I need not tell you, that our dear late Brother will never be forgotten at Gnadenthal, and indeed, how could that be! The place itself is the best monument erected to his memory, for he had the greatest share in its foundation, gradual increase and improvement. His surviving widow having been long prepared for the event, bears her bereavment with true Christian

resignation, but yet feels her loss very distressing, as indeed we all do. Our late Brother has left an account of his life in the Low Dutch language, which my Brethren wish me to translate and complete. I shall do it without loss of time, and you will probably receive it with our Diary for this month.

"Brother Halter and his wife left us for Enon, on the 13th instant, and may reach the place of their destination about the middle of next month.

"We continue to struggle against the pressure of outward distress, and I have not been able to prevent our poor's cash account from being 150 rix-dollars in arrears. But I feel confidence, that the Lord will know how to help us, and bring us safe through our present troubles. As we are now situated, it is one of my most pleasant duties to distribute the alms of our worthy benefactors. Three times a-week I assist in distributing victuals to about three hundred persons, chiefly women and children. The funds we have, will allow us to go on for two weeks longer, and I fondly hope, that before they are expired, something more will come in. By the arrangements, which I described to you in my last letter, we have been able to effect some very important improvements in our place. Meanwhile the harvest season is gradually drawing nearer, and I am happy to state, that hitherto the weather has been very favourable. All the missionaries here are well; but I am informed that Brother Leitner at Groenekloof, has been some time suffering from a gouty complaint.

"Brother Voigt arrived here just now, in company of Brother Schultz. They report, that by the way they met our worthy friend, Mr. Von Schœnberg, landdrost of Zwellendam, who desired them to tell me, that he had made a small collection at Capetown for the poor at Gnadenthal. Thus wonderfully does the Lord care for our poor, and strengthens our confidence in Him. All of us send cordial salutations to you, and all friends. I am ever, &c.

H. P. HALLBECK."

From Brother John Henry Schmitt, *dated*

"Enon, *September* 11, 1822.

"Dear Brother,

"I rejoice to hear that you have safely received my letter of January 11; but the loss of our letters to you by the shipwreck of the *Fame* in Table-Bay, is truly distressing.

"What we have read in the Cape newspapers of August 3d, respecting the downfal of our church at Groenekloof, has shocked us more than we can express. Till now, we have heard nothing of the terrible damage, done by the storm and rain, from our Brethren, at Groenekloof or Gnadenthal, and I cannot conceive otherwise, than that a parcel of letters for us must have either been lost, or stopped by the way. I cannot describe to you in words the grief both I and my wife have felt, on account of the damage done by the weather in the upper

country, and also to our settlements. It made me quite ill for a day or two. While I was engaged in reading some letters, my wife had taken up the paper, and all on a sudden began to weep aloud. I inquired what was the matter, when she exclaimed—"Oh! the church at Groenekloof has fallen down!" (for it was thus stated in the Cape paper).

"It is impossible to express my feelings on hearing this doleful news, especially as we have received no accounts to explain the business, and we are now most eagerly awaiting further news from Brother Hallbeck, or some other correspondent.

"These things indeed cause us sometimes to feel oppressed in our minds; but we are the more comforted and strengthened by a view of what our God and Saviour does for us His poor servants, and for our congregation in this place.

"The 7th of September was a day which the Lord had made. None of us will ever forget, how powerfully the presence and grace of our Saviour were felt in this assembly of His poor people, defective as we are. Several new people, who were yet very ignorant, were deeply affected, and afterwards exclaimed, 'This is indeed a work of God.' It it also worthy of remark, that when we spoke with all our people individually, a short time ago, their expressions related only to their eager desire to know more of the Lord Jesus as their Saviour, to love Him more fervently, and to be made more conformed to His holy mind. Not one of them complained about outward distress or privations.

"For these two years past, our people, generally speaking, have not tasted a morsel of bread; for it was not to be procured in any way. Add to this, that from their gardens they reaped no vegetables last summer; nor could we assist them in any material degree from our stores. But they did not lose their confidence in their heavenly Father. They said: 'Having not forsaken us in that most dreadful distress during the Caffre war, he will not *now* forsake us.'

"Brother Lemmerz has seventy scholars, who regularly attend the daily schools. Six and thirty of them can read the bible; but we very much regret, that we have so few Dutch Bibles. There are only five copies belonging to the school, which is too small a number for so many scholars. But I have no doubt that the noble British and Foreign Bible Society will take pity on us and help us, and I mean to apply to the Rev. Dr. Philip, at Capetown, in behalf of our school.

"You will say: 'If the Hottentots have no bread or garden-stuff to eat, by what do they support life?' They get buffaloes by hunting in the woods. Sometimes an old worn-out bullock or cow is killed. They have likewise milk, but in general live upon fruits, growing wild in the fields and forests. The most nutritious among these are the *boerbohnen*, a kind of wild bean, growing on a tree in the woods. It happens that the elephants are likewise fond of this bean, and sometimes come and put the Hottentot intruders to flight. The root *t'koe*, which you know, is also found in plenty in the low grounds among the bushes.

"God has wondrefully supplied our own wants in these times of scarcity; for Europeans cannot live upon such food as the Hottentots

are accustomed to. We are frequently at a loss where to get a little corn or flour for our housekeeping; but now I hope we shall be able to eke out our store till harvest time. Mr. Hart, the inspector of Somerset, has been a kind friend to us. At Algoa-bay, we were charged 66 rix-dollars for 180lbs. weight of American flour (which is about 5*l.* sterling, for not quite a barrel). It appears, however, that the mildew has abated. Our people may then venture again to use *Strubel's* corn-land place, if they can procure seed corn. We had lately a very pleasant visit from Colonel Cuyler, in company of a Veld-Cornet and a Mr. Neukirch. The governor has kindly granted the petition, presented by Brother Hallbeck, and ordered us to be put in possession of that piece of land which you may have noticed to the right of Slagboom farm. It will be of essential benefit to the settlement, as there is good pasturage upon it, of which there was a deficiency.

"The Caffres, alas, persevere in their old wicked habits. During the last three months they have stolen a great many head of cattle out the Colony, and murdered three of the emigrants, lately arrived from England. It appears as if *Slamba* and *T'Geika*, with their rebellious adherents, will not rest, till they have been so thoroughly subdued, that they can no longer lift up their heads. Though we have discovered no traces of them in our neighbourhood, yet it is not safe for our Hottentots to be alone with their herds in the mountains. We hope, that the military stationed on the frontier will be able to keep those restless chiefs within their own territory,

"We have been busily engaged in constructing a mill to raise the water from the bed of the river to the garden grounds for irrigation, and employed a millright to complete it. After having done as much as was in our power towards it, we found this the best and cheapest mode, and we agreed with him for about 40*l.* sterling. The bed of the river is now quite dry. You spoke in your last of an hydraulic machine, which indeed would be of great use to us, if it could be procured without too much expense.

"As I frequently have suffered from illness and headache, and likewise have a lame leg, I spoke of requesting my dismissal and permission to rest in some European settlement, but my wife will hear nothing of it. She declares that she can never leave the Hottentots; and, with all my representations of weakness, lameness, and advanced age, I can make no impression upon her. To tell the truth, I very readily submit, for I can truly say, that in the twenty-five years in which I have been engaged in the missionary service, having lived in six settlements, in Labrador, and at the Cape, I have no were witnessed such firm reliance on the help of the Lord, and such persevering patience under severe privations as at Enon. This experience, and many other similar proofs of the work of the Lord and His Spirit, may well cause us to be most firmly attached to a congregation, which has been called upon, from its beginning, to give such proofs of its faith and steadfastness. Even at our first settling in this place, it was evident that a dreadful war with the Caffres was fast approaching. We afterwards lost almost all we had, were obliged to fly for our lives, and

nothing but the destruction and ruin of the congregation could be expected. Ever since our return, until now, the dearness of provisions has been so great, that the poor Hottentots could hardly subsist upon their usual earnings, and if we take into account, that we settled here for the water's sake, in a wilderness, where we had to cut our way through almost impenetrable bushes,—but I will say no more; you know something of it. This, however, I affirm, that God's grace has been our stay, He has done great things for us, whereof we are glad.

"Salute all our dear Brethren, and Sisters, and friends, and the Society for the Furtherance of the Gospel, and let them remember us in their prayers. I remain ever, &c. &c.

JOHN HENRY SCHMITT.

EXTRACT

From the Journal of the Mission at New Fairfield, Upper Canada, from June 1, 1821, to April 30, 1822.

(CONTINUED FROM THE LAST NUMBER.)

Sunday, November 25th. We were agreeably surprised by a visit from a missionary family of six persons, who were on their way from Buffaloe to Detroit. They travelled in a wagon which they left standing on the north bend of the river, on the site of Old Fairfield, to give us a call as they passed by, in order to see the Indian congregation assembled for divine worship on the Lord's day. They were sorry on finding that their wish could not be gratified, since all our people were absent from home. This worthy company have been deputed by the Northern Missionary Society at Albany, to commence a mission, or rather a missionary school among the Chippewas, at Saganaw Bay, about 70 miles north of Detroit, agreeable to the plan adopted at Brainerd station among the Cherokees, the chief aim of which is to procure native children to form a boarding school with, and to instruct them in various branches of knowledge, the sciences and agriculture. The Chippewas have sold the land around Saganaw Bay, emptying into lake Superior, to the United States, but have reserved several tracts to themselves, where they mean for the present to remain. In the vicinity of one of these reserve lands, or on the United States' land, for which said society mean to solicit a grant from Congress, they intend to establish their institution. We had the pleasure of entertaining this missionary family one night, in our small and compact rooms. The conversation we had with them, the chief topic of which was the missionary cause, proved mutually encouraging. They minutely inquired into our method of preaching the gospel and teaching school—likewise into the rules and regulations we have established among our people, and finally asked, which we thought was the most likely method to impress the heathen with the word of God? We recommended to them, as the most effectual means of obtaining this point, the power that was vested in the promulgation of the word of the cross, to melt

the most obdurate hearts. They appeared fully to approve of this method.

26*th.* After morning prayers, we took a most affectionate leave of these people, accompanied them to the side of the river, where they had left their wagon, and wished them the blessing and gracious assistance of God to their laudable, but truly laborious enterprise. We particularly endeavoured to comfort the women, who, at parting, shed tears, because, as they said, they had no where, since their leaving home, felt so much at home as with us.

December 5th We spoke with the Indian, Samtul, jun. and his wife Anne Maria, and exhorted them to mutual love and friendship, because on their way to Malden, they had a quarrel together. They promised to lay all their differences aside and love each other again. The greater number of our people and their children having again returned home, we were hence enabled to re-commence the meetings and schools as usual, Brother Haman teaching the boys, and Brother Luckenback the girls.

In these days, the Indian sister Philippina went from here to Malden in company with her husband, to receive her share of the annual presents, having nursed her sick and aged mother, during the absence of her relatives.

We also understood, that some of our people, who, with their children were gone to Malden, were in great distress from being compelled to desert their canoes, the lake being already covered with ice, and were scarcely able to proceed on foot, because their children had no shoes.

Speaking with the communicants individually this month, several of them, with peculiar cheerfulness, testified of the gracious protection and assistance of the Saviour on this trip to Malden; that while exposed to various temptations to drinking, they had in mercy been guarded against them. Several brethren and sisters, however, not having conducted themselves so well on that occasion, could not therefore, be admitted to the Lord's table.

21*st.* Our aged sister Helena arrived here safe, after having spent near seven weeks on the way from Malden and suffering exceedingly from the inclemency of the weather. She had gone thither by water with her daughter and grand-child; but lake St. Clair being closed with ice before their return, they were obliged to desert their canoes and return home on foot, when they progressed so slowly on account of her lameness, and walking with a stick, that they could advance but a few miles each day. She finally grew so weak and weary, chiefly from wading through the snow, that her daughter, in company with several others, that had brought a corpse to this place from lake St. Clair, were compelled to draw her home on a little sled, with the deceased body. When we conversed with Helena on her safe arrival, she said: "I feel very thankful to the Lord for helping me home again before the communion season is past.

22*d.* We celebrated the Holy Communion, rejoicing in Him by faith, who by His sufferings and death became the propitiation for our

sins and reconciled us unto God. Abigail, a married sister, was present for the first time as a candidate for the sacred ordinance. We likewise had the pleasure of having our old friend Missimer with us as a guest at the Lord's table. He was formerly a preacher among the Dunkers, (German Baptists) but at present resting from his labours with his children, and much to his edification, reads the books and accounts published by the Brethren's church. He was so overcome with joy on this occasion, that he declared, as long as he lived, he should never forget this solemn season.

25th. The meetings during the Christmas holidays were kept in the usual manner. We have reason to believe, that our Saviour rendered them a blessing to all that attended, all being called upon no longer to refuse their hearts to Him, who out of love had left the throne of His glory to save us from eternal death.

26th. Brother Luckenback was called to see a sick Indian woman, who was taken ill on her way from Malden to the Indian town lying beyond us, and became unable to rise from her bed here, her recovery being almost despaired of. Having been admonished by the female assistants, to prepare herself for her departure, she manifested a desire to receive the rite of baptism. She was directed in the way to Jesus, as receiving the vilest and the worst of sinners, being come into the world to seek and to save that which was lost. Being unable to speak or make herself understood, by reason of her swelled tongue and an internal inflammation, she endeavoured to express her assent to what was said, by certain sounds. She was admonished to ponder on what she had heard, in prayer before the Lord who died for her sins; and whenever she was fully resolved to become the Saviour's eternal property, and in case she did recover, to live solely for Him in this world, to send for the preacher. This she did some time after, and Brother Luckenback having once more conversed with her on the nature and design of baptism, and she having expressed her desire for it, by signs as well as she was able, we concluded to administer the sacred ordinance to her. After singing a few verses, and after a short address, which she seemed fully to understand, replying to the questions propounded to her by repeated inarticulate sounds, she was baptized into the death of Jesus and called Peggy, under a powerful sensation of the Divine presence and the general emotion of all the spectators. After this act, her features seemed to brighten up considerably, and we may cherish the hope that the Spirit of God succeeded, even at the eleventh hour, in drawing this soul to her Redeemer and Saviour, and comforting her with the consolations derived from Jesus' death and merit. In the sequel the missionary repeated his visits to her, and verses were sung at her bed-side. She remained perfectly sensible until the evening of the 29th, when previous to her dissolution, the benediction of the Lord was imparted to her. In the ensuing night, she departed, we trust to God, as a poor sinner saved by His blood, for a better country, where eternally she will praise Him, who accepted of her as a reward for the travail of His soul.

31*st*. Towards evening, we received an agreeable visit from Mr. and Mrs. Dolson, who came to spend the impending festival days with us. At 11 o'clock in the night, the whole Indian congregation met to celebrate the change of the year. After keeping the feast of love, we called to mind the most remarkable occurrences of the past year, and returned, on bended knees, our heartfelt acknowledgements to our God and Saviour, for His innumerable benefits so undeservedly conferred upon us, craving the forgiveness of our countless transgressions, and commending ourselves to His continued care and protection. At the midnight hour of twelve we entered upon the New Year, while singing the hymn: "Now let us praise the Lord!" &c., Brother Haman accompanying the voices of the congregation by blowing the tune on the French horn. The whole assembly then fell upon their knees, and once more craved absolution of all past offences of the Lord, beseeching Him to be our Almighty help and support throughout the new year. Brother Luckenback closed the meeting by wishing us all a happy new year, and reading the text of Scripture appointed for the day.

In the course of the year 1821, six children and adults were baptized; four persons admitted to the Lord's table; one re-admitted into the society, and twelve—viz: five adults and seven children departed this life. The number of inhabitants residing at New Fairfield is: 76 married people—4 widowers—13 widows—13 single women—22 boys—23 girls—total 160 souls. Of these 41 are communicants—102 baptized, and 17 unbaptized. Add to these, Brother and Sister Luckenback with their two daughters, and the single Brother Adam Haman, brings the whole number to 165 souls.

(To be concluded in the next Number.)

EXTRACT

From the latest Reports of the Provincial Conference at Bethlehem, Pennsylvania.

MARCH AND APRIL, 1823.

February 5th, 1823, the corner stone of a new church and parsonage was laid at Friedberg in the state of North Carolina. The old meeting house, where the congregation had hitherto worshipped, being found to be too small to contain the great concourse of people that attended, the solemnities usual on such occasions, were all held in the open air. The weather, considering the season, was uncommonly favourable and the Divine blessing rested on the meeting.

A private letter from Brother Rauschenberger, dated Gnadenhuetten, February 13th, states, that during the night of the 8th of the same month, the cold being extreme and the air calm, a fire broke out in the school-house at Sharon, closely adjoining the church. A neighbour discovered it when the roof of the church had caught fire. He im-

mediately aroused the schoolmaster and others, who, in order to arrest the progress of the flames, were compelled to tear the school-house down to the ground. The scholars sustained the greatest loss, their books, slates, &c. being all consumed; yet no one received any bodily hurt. On the 16th the congregation returned their thanks to the Lord for his gracious assistance and protection.

The few remaining Indians at Goshen, seriously talked of leaving the place. One of the sons of our late Indian Brother William Henry, who resided with his family in the vicinity of Stone creek, and had at all times been a great source of grief to the missionaries at Goshen, by reason of his dissolute life, came to a miserable death, on the 9th of February, in consequence of his intemperate and imprudent conduct. On the 11th, his corpse was interred at Goshen.

Letters from Spring-Place, dated January 3d and 27th, had been received at Salem, N. C. The missionaries at that station, were all enjoying good health. During the last week in December, some of their former scholars, returning from Cornwall, paid them a visit, in company with an adult Indian from the Sandwich islands, who is to receive instructions at Brainerd, and Adin Gibbs, a Delaware Indian, appointed to labour in the mission among the Choctaws, a man, according to Brother Schmidt's account, of a very amiable disposition. Some time previous, several Indians of the last-mentioned nation, had been at Spring-Place. Brother Proske had also repaired thither with our people from Oehgelogy, to celebrate Christmas and the Holy Communion there. He regularly holds the meetings at Oehgelogy in Brother Gambold's absence, and during the week gives instruction to several of the younger sons of Brother Charles Hicks.

A more recent letter from Brother Schmidt, dated February 24th, states, that one of their female pupils, now living in the neighbourhood of Spring-Place with her parents, was expected to be baptized on Easter Sunday.

April 6th, Brother John Gambold was married at Bethany, to the widow sister Anna Maria Schulz, by maiden name Grabs, and intended to leave Salem with his partner in about a fortnight for Oehgelogy.

Brother Sautter, in a private letter, dated January 8th, mentions, that the Lord still continues to smile on the labours of our Brethren in Antigua. The work of God appears to be in a progressive state, particularly at the new stations of Cedar-hall and Newfield. At Mountjoy they were still in want of a dwelling house for the missionaries, for which reason, the Brethren preach in the new church there, but once in a fortnight. In pursuance of a circular addressed by the committee of the Antigua Bible Society to their fellow-Christians, sermons were preached on the 26th and 27th of December, at our different stations, when collections were taken up to aid the funds of said society, which, from all the places collectively, amounted to $124, comprising also a donation of several dollars from a number of poor children, that are taught in a noonday school by the communicant sister Margaret Hail.

During the year 1822, 131 adults and 154 children have been baptized, and 295 received into the church at *St. John's;* 214 were admitted to

the Lord's table; 75 re-admitted; 495 became candidates for reception and baptism; 255 departed this life; and, 91 were excluded from church-fellowship. At the close of 1822, the number of souls in connexion with us, amounted to 5489; among these are 2567 communicants; 674 baptized and candidates for the Lord's supper, and 1248 baptized children under 12 years of age. Add to these 1126 candidates for reception and baptism; 589 excluded for the time being, who yet occasionally visit the missionaries, and about 1000 new applicants, besides many strangers that attend our meetings.

May and June.—Letters from our Missionaries at New Fairfield, dated April 18th and 21st, contain the pleasing intelligence of the undisturbed and satisfactory state of the Indian congregation, as well as of the good health of the missionaries. The school had been continued through the winter without interruption; and the punctual attendance of the pupils had been productive of good consequences. The boys, who have made some progress in reading, received, according to their own request, and for their encouragement, copies of the harmony of the Four Gospels in the Delaware language. The solemn meetings during the Passion-week and at Easter, were numerously attended, and accompanied with much blessing. An Indian, of the name of Simon, who had formerly been baptized at Petquotting, but more than ten years ago had left the congregation, and gone among the savages, returned about this time, being in a consumption. He earnestly desired, to be assured of the pardon of the church, and his wish was gratified. The winter had been severe, and a great quantity of snow had fallen; so that in consequence of the want of feed, a considerable number of cattle perished. The thaw setting in, caused the Thames to rise to an unusual height. By the kind providence of God, however, the ice had broken up and floated down, before the water attained to its greatest height, so that no material injury was sustained.

In a more recent letter, dated May 25th, Brother Luckenback mentions the happy departure of the abovementioned sinner, and expresses his confident hope, that the Lord had saved him as a brand from the fire, and washed him from his sins in His blood.

May 15th. A sick old Indian woman who had been brought to New Fairfield from the lower Monsey town, was, according to her earnest and repeated request, baptized into the death of Jesus; two days after she departed in the faith of Christ. Four years ago she had been much opposed to the baptism of her sick daughter, and vainly attempted to dissuade her from it: but the persevering constancy of the latter, and her declarations before her departure, seem to have made a salutary impression upon the mind of the mother.

The latest accounts of the state of the mission in the Danish West India Islands, are contained in letters of April 7th and 24th, and May 15th, from the Brethren Wied, Sybrecht, and Lehman. The last mentioned Brother intended shortly to return to Europe with his family, after having served in that mission nearly 30 years. Brother Wied, notwithstanding his advanced age, had resolved to remain there, the health of Brother Bœnhof being very precarious. Brother Petersen,

one of the missionaries on the Island of St. Johns, had been called home by the Lord. Brother Sybrecht, who will remove to Friedensthal, in the room of Brother Lehman, writes, that the work of the Lord prospers particularly at Friedensfield, the number of converts continuing to increase. From Easter 1822, to the same date 1823, 123 souls had been joined to the church, either by baptism or reception; 93 were admitted to the Lord's supper. At Friedensberg the number of the former is 59, of the latter 44.

BIOGRAPHY

OF BROTHER JOHN KROPATSCHECK,

Who departed this life at Berlin, December 13, 1817.

(WRITTEN BY HIMSELF. TRANSLATED FROM THE GERMAN.)

I was born, February 19th, 1738, in the village of Podmock, in the circle of Tschaslau in Bohemia. My father was a blacksmith by trade, and my mother descended from German parents. She, as well as her husband and all my relations, were of the Catholic persuasion. My parents often told me, that at the time of my birth, the midwife, a zealous worshipper and lover of the Saviour, immediately took me up into her arms, kneeled down and prayed most cordially and fervently to the Lord in my behalf, that He would by His holy Spirit bring me to a thorough knowledge of Himself. Arising from prayer, she solemnly charged my parents to educate me to the glory of God, and to teach me to walk in His fear in the path of life.

After the lapse of a few years, my parents began to instil into my mind their Roman Catholic faith, and I endeavoured to obey them in all things. When on Sundays or holidays, they went to mass, they used to take me along with them; and if they went any pilgrimage, I cheerfully accompanied them every time as a devout pilgrim. Whoever happened to exhort me to lead a moral and virtuous life, him I esteemed and endeavoured to live up to his exhortations as far as I was able. But whenever I wou'd visit my grandfather, (from my father's side) who had returned to the Catholic persuasion, because in his youth he had to endure great persecutions, imprisonments, &c. for harbouring evangelical books, he would say to me: "My dear grandchild! Fear God!" These admonitions made such a deep impression on me, that with the greater concern I revolved in my mind what I must do, in order to fear God aright. These reflections occupied my soul to such a degree, that I often shed tears over them, fell on my knees when alone, and prayed to God to instruct me how to fear him.

When about six years of age, my parents sent me to school one winter, during which time I learned to read and write a little. The ensuing summer, however, I had to rock my younger sister's cradle, when I would pass away my time with reading and writing on a slate. While rocking the child, I often knelt down and prayed to the Virgin Mary,

or some other saint, to intercede for me with the Lord Jesus, that He would be gracious unto me, and then I would sing different hymns treating of this subject or another, or even wordly subjects. At one time, while singing a spiritual song, which was truly excellent, treating of the painful suffering and excruciating death of our Lord and Saviour, I was so much affected by it, that I began to weep bitterly. I sobbed so loud, that my mother hearing me without doors, hastily entered the room, and with great solicitude inquired the reason, and sought to pacify me again.

Whenever I would meet with the scholars in leisure hours to amuse ourselves, I exhorted them diligently, to kneel down with me and to pray to God for the remission of our sins, for then we would go to heaven. After some time, however, they began to hate, mock, and ridicule me on account of my admonitions and then threatened to break off all intercourse with me. This deterred me from a further application of my well meant admonitions to them; and being very desirous to keep up an intercourse with them, I sought to re-engage their affections in a different manner. I reasoned thus: whatsoever parents will not only do themselves, but also suffer their children to do, that cannot possibly be sinful. I therefore acquired what hitherto I had been a stranger to: dancing, card playing, swearing, and the like. By these means I regained their esteem, although it happened frequently, that we fought, till the blood came, and then ran home crying, told our parents, and thus occasioned dissentions among them also. Notwithstanding all this, I confess, the good Shepherd never lost sight of me, but by His Spirit laboured at my heart incessantly, which, together with the vigilance and corrections of my parents, restrained me from many gross sins, to which I confessedly felt a propensity. Still, however, I retained a predilection for prayer, and the reading of various Catholic books.

In order to escape the strict cognizance of my parents, I was desirous in my twelfth or thirteenth year, to acquire a trade or art, by following which I might lead an easy life. I therefore solicited my father to let me follow huntsmanship, because I had no notion for learning the blacksmith's trade. But he replied: "I shall soon give you a relish for it with the whip!" and so I never durst say another word about huntsmanship; and soon after was compelled to work daily with him and the journeymen in the shop, till I was quite exhausted. On Sundays I was forced to go to church regularly, and after meals, to read Catholic books or sing; and afterwards I received permission to walk abroad. Every time I preconcerted measures with my companions, where we would meet or whether we would go to music or card-playing. Such practices as these I was never forbidden by my parents; on the contrary, they gave me money into the bargain to enable me to pursue them.

Being made a journeyman in my fifteenth or sixteenth year, it was then only, that, seduced by other journeymen, I took a delight in progressing in those sins I was yet a stranger to. My father was in the habit, while engaged at work to sing spiritual songs. Among them

were some which affected my heart uncommonly and roused my conscience. Once, on inquiring where he got these hymns from, he told me, he had learned them of his father, and that in his youth he had been in possession of a hymn-book, which went by the name of the Brethren's hymn-book; but that he had been deprived of it, and several other evangelical books, by the clergy, who esteemed such books as heretical, because they contained nothing about the intercession of saints. That silenced me at once; for on that head, I had never before entertained any scruples; I had, on the contrary, chosen several saints to be my patrons, before whose images I used to keep my devotions.

In our village there lived an aged farmer, who, with his wife and four children zealously adhered to the word of God, although on that account, and chiefly for harbouring evangelical books, he had to endure a great deal of persecution. His eldest son fled into Silesia for religion's sake, and with the younger son, I some time after contracted an acquaintance. The aged father, whose name was Betsehan, frequently came into our shop, took a seat, and as opportunity served, related some stories from the Old or New Testament, which sometimes made me feel dejected and at other times happy; invariably, however, I took a delight in listening to his narrations. When on such an occasion I once requested my father to buy such books, alleging we might, like this man, read them clandestinely, he gave me a more detailed information how his father from his infancy had secretly been one of the evangelical party, and that at night he had in fellowship with several others received the Holy Supper under both forms, but that on being betrayed, he had been tormented on account of it, had been deprived of all books of that description, and had finally been compelled to abjure his faith.

This account once more damped my ardour; but still I felt an irresistible impulse to sing these evangelical hymns, which were impressed on my memory, and one in particular, which was continually sounding in my ears. I repeatedly pondered on its contents with tears.

(TO BE CONTINUED.)

The following Contributions to the Missions of the United Brethren, from 1st of January, 1822, to the 1st of May, 1823, are here acknowledged with much gratitude.

A Donation of the Boarding-house in Litchfield, Connecticut, for poor widows in Greenland,		$ 5 00
Do.	for the Mission in Greenland,	2 00
Do.	from Miss Eunice B. Whitney, in Boston—a collection from a nursery,	52 34
Do.	from Mr. Edward Probyn,	3 00
Do.	by Maria Banyer, of New York,	10 00
Do.	by a Lady of Boston, for a collection made by her,	64 71
Do.	by a Lady, by Mr. Elihu White,	20 60

	Amount, brought forward,	$157 05
A Donation,	Heathen collection in one of the New York churches, after a Sermon by the Rev. Mr. Summerfield,	195 09
Do.	by Rev. Thomas Dewitt, of Fishkill,	3 00
Do.	by a Lady, by the hands of D. G. Hubbard, Esq. the amount of collections made by her,	36 52
Do.	by do. for the support for one year of a Cherokee child, at the Missionary establishment of the United Brethren among the tribe,	20 00
Do.	by Rev. Kiah Bayley, Newcastle, Maine, for the Hottentot Mission,	2 00
Do.	by Rev. John G. Herrman, Newport, Rhode Island, for the United Brethren's Mission,	3 00
Do.	by a Lady for the Moravian Mission,	20 00
Do.	by Mr. William Wallace, of New York,	6 00
Do.	by a Friend,	4 00
Do.	by a Lady, by Mr. Elihu White,	60 00
Do.	of the Female Missionary Society at Nazareth, 30	
Do.	do. do. for the Hottentots, 50	80 00
Do.	of the Female Missionary Society at Bethlehem,	300 00
Do.	do. do. at Litiz,	56 00
Do.	do. do. at Philadelphia, for the widows in Greenland,	30 75
Do,	of Rev. William Henry Van Vleck, for the Mission of the United Brethren,	5 00
Do.	of Miss Elis Lewis, at Bethlehem, for the Hottentots,	20 00
Do.	of Rev. Abr. Luckenback, in New Fairfield, Upper Canada,	10 00
		$1008 41

NOTICE TO SUBSCRIBERS.

By an oversight, the first and second quarterly numbers for this year, have been miscalled No. I. and II. of Vol. II.; instead of No. V. and VI. of Vol. I. The subscribers will please to observe, that this mistake is rectified in the present Number, which accordingly is called No. VII. of Volume I.

Shortly will appear in this work "A Biographical Sketch of our late Brother John Heckewelder," who departed this life at Bethlehem, Pennsylvania, January 31, 1823.

TERMS OF THE PUBLICATION.

I. The work to appear in quarterly numbers of 48 pages, octavo, printed on good paper, with a new type, and stitched in a coloured cover, with a title page, and table of contents.

II. The annual subscription to be *One Dollar*, payable on the delivery of the *second* number of every year. Persons obtaining *ten* subscribers, and becoming answerable for the amount, shall be entitled to a copy *gratis*.

III. Subscriptions will be received for no less a period than a year. Subscribers, wishing to withdraw their names, should give notice of their intention before the publication of the fourth number subscribed for.